

THE CHRONICLE

OF THE



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No. 66.—NEW SERIES.]

JUNE, 1897.

[PRICE ONE PENNY.]

KURUMAN AFTER EIGHTY YEARS.

BY THE REV. ROGER PRICE.

AT a time like the present, when the whole country round is in a state of turmoil, when even these memorial buildings of the "Moffat Institution" have to be used as a place of refuge and shelter for the many European families settled about in the Kuruman district, whose lives were in danger at the hands of the very Bechuanas for whose benefit these buildings were erected; when every day witnesses the arrival of military men and munitions of war for the purpose of putting down a rebellion which we have to admit is almost entirely without excuse, and in which many of our professing Christians are casting in their lot with the most brutal murderers that could well be imagined: I say that at a time like this it is somewhat difficult to entertain or to give an unbiassed view of mission work among these people. And yet we have abundant reason to believe that Christianity has a very real and a very firm hold upon large numbers of them, and that it is its influence to a very large extent which is deterring so many of them from taking any part in this wretched rebellion. Indeed, it is to our Christian people that we are indebted for much of the information which we possess with regard

to the movements of those who are in rebellion against us.

As to the rebellion itself, it is looked upon by many of our more thoughtful native Christians not so much as a protest against any particular grievance, as a general reactionary movement, led by some of the chiefs and head men, in the direction of heathenism, which still has a strong hold upon considerable sections of the native tribes, and a general desire to throw off foreign rule. I believe this latter desire to be very widespread, and to be shared by most, if not all those who are professing Christians.

Christianity has undoubtedly a strong hold upon a large number of Bechuanas, and is exerting a certain influence upon their lives. But I fear that it is principally as a *religion* that Christianity has been embraced. Probably it would be difficult to find anywhere a people more entirely devoted to the Christian religion as a creed and a charm. Even our Dutch friends would probably have to give them the palm in the matter of religiosity. It must, however, be admitted that the Christianity of Christ and of the New Testament—that is to say, a Christianity which enters into all the ramifications of domestic life and social relationships, is a thing which is

rather conspicuous by its absence. Self-denial in any shape or form is a very rare quality among the Bechuanas. The gratification of the appetites and passions of their animal nature is, alas, all too prominent everywhere. Great as is the value they set upon a profession of religion, and upon being full members of the church, the low estimate which they have of the importance of such a profession, and of the qualification demanded by it, is most painful to contemplate. Deacons and other prominent members of our churches have no hesitation or shame in bringing young men and women forward as fit and proper persons to be received as full members of the church, who cannot read a verse of the New Testament, and are often otherwise utterly unworthy. Whilst money is pretty easily earned, and comparatively plentiful, and often squandered on the merest trifles, the support of the religion which they are so eager to profess is a thing which they are very slow to take in as a Christian duty. Another most unsatisfactory thing among professing Christians is the utter indifference which exists with regard to the education of their children.

The appearance of the Kuruman Mission Station is a thing commented upon by all new-comers in approving terms. These substantial buildings of the "Moffat Institution" are the admiration of everybody. The well-ordered and well-cultivated lands of the Society, which are now hired by the natives, have often been referred to within the last few weeks with undisguised envy. Lands reserved by Government for the use of the Batlharos and other people living a little farther down the valley, cultivated as they are with European ploughs, and no longer with the hoe of the Bechuana women, give proof of a considerable advance in the matter of civilisation, and cannot fail to attract the notice of those unacquainted with this country. But some of us, who can claim to have grown into manhood and declining years side by side with this kind of growth in civilisation, have still to bemoan the fact that there is almost a total want of what we regard as much surer signs of civilisation and progress. The life of our Bechuanas is still characterised by indolence and an almost utter want of enterprise. A Mochuana who has learnt a trade is not to be met with, all being satisfied with their present hand-to-mouth mode of life. Their thoughts, whether for themselves personally or for their offspring, are confined almost exclusively to the present. And where this is the predominant feeling the absence of any steady and constant progress, whether material, mental, or spiritual, is to be expected as a matter of course. It may be very unmissionary on my part to say so, but I venture to think that our Bechuanas will not take a real start upwards until they have been thrown more entirely upon themselves than they are now. I feel inexpressibly sad at the thought of all the suffering and misery which will be the immediate result of the present rebellion. But I believe that eventually, when

the power of these worthless chieftains is at an end, the tribes as such are broken up and scattered, and each individual is compelled to look to the sweat of his own brow for a livelihood, there will be much more likelihood of progress, and mission work among them will be much more productive of real substantial results than at present.

I am perfectly aware that this sketch, from a missionary point of view, is very gloomy and discouraging. But it will be some consolation that I have said the very worst that can be said of these Bechuanas. At the same time I yield to none in the confidence I have that the mission work among these people, though not so productive of results as we could wish, has been a most important one, and will yet bear abundant fruit, though not, perhaps, in the exact way which our fathers in this field fondly pictured to themselves.

SECRETARIAL NOTES.

FROM THE HOME SECRETARY.

BUT one note this month, and that regarding the blot in the year's report of an income less by £8,976 9s. 6d. than the expenditure. To this must be added the deficiency of the previous year—viz., £3,365 5s. 8d., making a total of £12,341 15s. 2d. This formidable amount has been reduced to £7,851 15s. 2d. by taking £4,490 from special reserve funds. What about the New Year? We cannot expect to spend less if the present work is to be maintained. We therefore need £20,000 more this year than we received last. The Board will take the matter into early consideration, and I trust our friends throughout the country will devise means for securing the necessary increase. I am thankful to add that five "Watchers" have already contributed £2 3s 8d. in response to my appeal. (See page 134.)

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 27th, 1897.—Mr. S. MASSEY in the chair. Number of Directors present, 49.

The Rev. George Cousins introduced the Rev. I. H. and Mrs. Hacker, of Neyoor; Rev. J. and Mrs. Knox, of Vizagapatam; Rev. H. R. Wells, of Canton; and Miss Moore, of Samoa. Before doing so, however, Mr. Cousins read a letter from Mr. J. A. Kendall, late Secretary of Providence Chapel, Georgetown, Demerara, who was unable to attend, but who wrote pleading for more ministers to take charge of the churches in the Colony. In response to the welcome of the Board, Mr. J. Knox briefly addressed the Directors, and was followed by Mr. Hacker, who said he represented 60,000 Christians belonging to the Society's Mission in Travancore. These people were growing in moral power and strength, and it was hoped that from their ranks workers would be sent out amongst the fourteen millions of Tamil-speaking people in South India. Mr. Hacker bore warm testimony to the helpful influence of the Watchers' Band, remarking that sometimes when he had been on his lonely jungle visits early in the morning he had wondered what had produced

the strange uplifting of soul which had filled him with a holy joy in the work. He felt sure it must be that the Watchers' Bands of praying men and women all through the country were helping the workers. He believed he had been helped by these Bands, who had been praying directly and specially for the work at Neyoor on a certain day. Mr. Wells (who is the first of the contingent of Australian missionaries to be welcomed by the Directors), having described some of the many openings in the Canton Mission for extension of work, special prayer was offered by the Rev. W. Bolton, M.A.

Letters were read from the Revs. Dr. Griffith John and C. G. Sparham, stating that they were about to start for the Province of Hunan, and special prayer was offered by Mr. G. W. Dodds for the success of this new undertaking.

A resolution was passed expressive of the Board's sense of loss by the death of the Rev. W. Ashton, of South Africa.

It was agreed that a memorial should be drawn up for presentation to the Queen, showing the progress of the Society during the past sixty years.

Board Meeting, May 4th, 1897.—Rev. W. ROBERTS, B.A., in the chair. Number of Directors present, 33.

A resolution of sympathy with Lieut.-Col. J. R. and Mrs. Barnes, of the Quinta, Chirk, on the death of Thomas Barnes, Esq., was passed.

The draft annual report was read by the Acting Foreign Secretary.

THE RE-START AT KACHHWA.

AFTER a year unwillingly spent in England, I came out last January armed at last with the money which was to enable me to build the long-desired bungalow and small hospital-dispensary on the field site by the high road near Kachhwa village, bought so hopefully three years ago, and which has ever since been reproaching us by its dreary bareness. I found on arrival that the small hospital hut I had put up there in January, 1895, was now dismantled, and the ground looked even barer than ever. However, we would soon change that, I thought. But no, it is still as empty as before, and perhaps likely to remain so for some time; and yet, strangely enough, I do not feel to mind much at present. For we have happened on something better, as we think, where there will be less to give and more to get. The Kachhwa Indigo concern, the only European dwelling-place in these parts, had ceased working, I found, and was for sale, and likely, too, to go cheap. After careful inspection it seemed to me that here was the very thing ready for us—not only a bungalow for me, but houses as well for my native Christian assistants and for servants, and outbuildings also which, with adaptations, would make capital medical mission premises, far larger and better than we could have afforded under the first plan of building entirely afresh on our own land. True, there would have to be extensive alterations and repairs; but even with these we should spend less, and be ready for full work months sooner than I had before anticipated. With

the approval of our Committee here, the purchase has been effected, and we are already in possession. And we are the happy owners not only of the factory at Kachhwa, but, as if this were not enough, thrown into the bargain there are four small out-factories at villages placed on roads which radiate out from Kachhwa as a centre, and all within easy superintending distance for a man with a horse or a bicycle. The buildings at these out-factories are for the most part old and tumbledown, but at two of them (Kalka and Balanwa) there are good sheds (to my eye, they already bear a curious resemblance to hospital wards), while at Jamna there is a small bungalow which is quite inhabitable for one man, as Mr. Greaves has proved, for he hired it and lived there in 1894 and 1895. Once a good central medical mission is started at Kachhwa, we shall be able to turn our attention to these out-factories, and I hope a not too distant future will see these missions out-stations, with resident native Christian dispensers and catechists. It is surely not a wild fancy that pictures the old Indigo factory and its branches taking on fresh life, and leafing and blossoming again with Christian foliage and fruit. May there be many to come and lodge in the branches thereof!

Already in this Kachhwa Compound the transformation has begun, which is to turn the factory into a medical mission. Repairs are in active progress. The solid masonry of the old indigo vats is being broken up by a gang of men with pickaxes, while a constant stream of women come and go with baskets on their heads, carrying away the whole bricks to be stacked in heaps apart, and the broken fragments of brick and plaster to other piles, where they will be used to make concrete or mortar. In the shade of trees groups of men are squatted on the ground, deftly engaged in making, with foot and hand, long rolls of a kind of reed-grass, ready for the thatch on which the tiles of the roofs will be placed. Outside the Compound kilns are being constructed in which to bake the new bricks and tiles we shall want in addition to the old we are re-using. Carpenters are busy in a shed, preparing door and window frames. A busy scene it is in the hot, sleepy air and the glaring sunshine, the ground brown and bare, but the trees green with fresh, new leaves, and throwing grateful dark shadows.

I am living here all alone in the bungalow, as yet only occupying a room or two of it, and these are but half-furnished, and chiefly with old relics left by the previous owner. It is not worth while trying to make things more home-like at present, as what with re-roofing and whitewashing, &c., I shall have to shift from room to room as the work goes on, and live in some discomfort for a month or two. In April and May, with the roof partly exposed, our Indian sun and our hot winds will combine to make life pretty genial. So picture the missionary now camped out, as it were, in his dining-room, and surrounded by distinctly aged and infirm pieces of furniture—*e.g.*, an office table with the green baize top eaten in places by insects and chairs with

the cane seats sagging in at the centre, and the floor vainly trying to cover its stony nakedness with a very ragged old carpet! The drawing-room that was is for the present my lumber-room, and is adorned with a row of boxes and deal

especially affects, for the fields round are dotted with villages, and the native population is about as dense here as in any rural district in the world. I feel to be quite in the country, a barley field coming within 20 feet of my front doorstep. There are plenty of wells here available for irrigation, so the harvest has been pretty good. But prices are very high, and the poor have a hard struggle to get enough to eat. And only a few miles away, at Mirzapur, men and women and children are streaming in to the Government Relief Works and Poorhouses from the south and west of the district in the direst distress, many of them dying on the road. I nearly rode over one such the other day—a pitiful apology for a man, lying prostrate and dying in the middle of the roadway. He was almost too far gone for my help.

I am not doing much medical work at present, having no place ready yet in which to house an assistant, and my own time being pretty well taken up with looking after the building work. Still, a few patients come to my door mornings and evenings. When I can I escape out for a ride on my bicycle (a recent purchase and most useful), and visit the villages round, and have chats with the people. I have met with a very friendly reception, and a tolerant hearing for my message. A lively interest is evinced in our plans for a dispensary and hospital in their midst. These, of course, they approve of, and may be this helps to account for a good deal of the warmth of their welcome. We must meet them on a common ground, and try to lead them to a higher.

I am very happy in the thought that I am being allowed to start and carry on the important work here. The responsibility is great in proportion to the opportunity. It is sobering, indeed, to realise that I am the only conscious witness for Christ in these parts; not another resident missionary worker, English or native, nearer than Mirzapur or Benares. "Watchers" at home can and will bear this in mind, and thus take their share in the work.

A fresh sense of the guidings of Providence comes over one at times. Have all the delays and hinderings and, as we thought then, stoppings of the Kachhwa Mission scheme in the past been, after all, but with this purpose in view, that we should be kept waiting till this Indigo property was ripe to fall into our hands, and that in the end the work here might be laid on broader foundations and with more likelihood of rapid extension? Be this as it may, I am convinced there are great potentialities and possibilities in the Kachhwa Medical Mission, and with God's good help and blessing it should be a real power for usefulness in these parts.

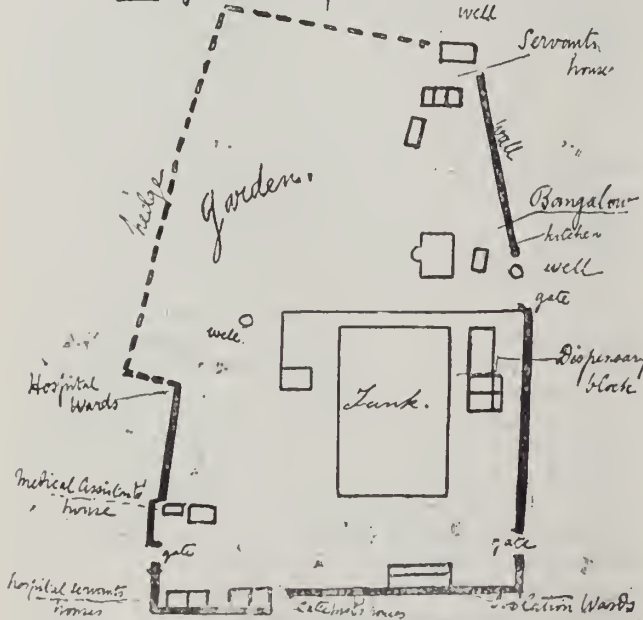
ROBERT J. ASHTON.

PROVOST VAHL calculates that from 1845 to 1890 the number of male missionaries has been multiplied three or four times, while that of women missionaries has been multiplied about 26 times.—*Journal des Missions Evangeliques.*



cases standing on bricks to protect them from the white ants. The amenities of European social life are not conspicuously present, my nearest white neighbours being on

Plan of the H. compound, as it is to be.



the other side of the Ganges, and ten miles away. I still cling to shreds of civilisation, such as a white tablecloth and dinner napkin, and to be in keeping I have been known to sit down to table in a white shirt, but minus a coat! Neighbours, though, I have in plenty, such as a missionary

NEWS



PERSONAL NOTES.

CHINA.—The seat-holders of Union Church, Hong Kong, having undertaken the full responsibility of supporting their pastor, no longer looking to the Society for the help which it has afforded in the past, the connection between the Church and the Society has come to an end, and the Rev. G. J. Williams, having agreed to continue his ministrations, has resigned his position as a missionary of the Society. The conditions of residence in Hong Kong have so far altered during recent years that the community is no longer subject to the frequent changes which have proved so disastrous in the past. At the same time, the Church has placed on record its hearty thanks for the assistance received from the Directors and their representatives in Hong Kong. The Rev. Arnold Foster, B.A., and Mrs. Foster proposed to leave Hankow for England towards the end of April. Mr. and Mrs. Foster have worked most strenuously and faithfully in a hundred ways for the good of the mission.

INDIA.—The Rev. J. H. Brown has consented to act as pastor of Union Chapel, Calcutta, until the return of the Rev. W. G. Brockway.—On her way from Bombay to Almora, Miss Turner visited Benares and Mirzapur, where she saw the famine relief works in which Miss Hewlett and Miss Stevens are so busily engaged. The scenes in the hospitals were the saddest she has ever witnessed, and have continually haunted her since. "The sufferings of these poor famine-stricken men, women, and children are beyond description, and I do not think any can realise it until they become eye-witnesses. Oh! that God may open the windows of heaven and send down showers of blessing on this spiritually famine-stricken district, even through the terrible suffering and distress." Miss Turner and Miss Meachen proposed to start for a mission tour among the Bhotiyas early in April.—The Rev. P. Daniel, B.A., Headmaster of the Nagercoil Mission College, has secured the degree of L.T., being, we believe, the first Travancore man to gain the distinction.

AFRICA.—The Rev. A. J. Wookey, having suffered from a severe attack of fever, has, under medical advice, abandoned his intention of returning to Lake Ngami, and has gone to Hankey to recruit.—The Rev. J. T. Brown renews his appeal for a communion service for the Church at Motito. He is greatly in need of such a service.

SOUTH SEAS.—Miss Schultze returned to her school at Papauta greatly refreshed and invigorated by the journey to Australia with Miss Moore, and stay in the Colony. She had postponed her well-earned furlough in order to admit of Miss Moore's return to England, and the lady friends of the Society in Sydney felt that, in view of the increased responsibility which would rest upon her till Miss Ffrench arrives, she ought to take the fullest advantage of the change. Upon her return she found much to discourage her in the conduct of her pupils. She also had to mourn the death of four others—among them "one of the nicest and most earnest Christian girls in the school, who was always top in her class. They said her death was beautiful, and not only she, but the other three as well, died in the full assurance of their Saviour's love, and longed to be with Him."

FROM THE SECRETARY OF THE WATCHERS' BAND.

ALL of our friends who enjoyed the privilege of attending our Annual Meeting in the City Temple must have been gratified with the large and enthusiastic gathering which occupied the building. The prayer of the Rev. R. J. Campbell struck the right key-note for the meeting, and the addresses which followed were eloquent and instructive, and were listened to with very manifest interest. The chair has never been more ably filled than by our dear friend Dr. Berry, who, notwithstanding the heavy pressure of work entailed by the Chairmanship of the Congregational Union of England and Wales, most willingly presided over the meeting. His stirring and timely words will long be remembered, and we may hope will bring in many fresh adherents. Dr. Bevan was warmly welcomed by many who have long known and esteemed him, also as the representative of our growingly large Australasian contingent, from whom he brought hearty greetings. The Home Secretary's thoughtful address and earnest appeal to all our Watchers should call forth a ready and glad response. The China Division was well represented by the Rev. J. Macgowan, and the India Divisions by the Rev. B. Lucas, who well said that the Watchers' Band has not *answered* the question, "Does God answer prayer?" it has abolished it. May all the good seed that has thus been sown bear abundant fruit.

ENCLOSED in the present number of the CHRONICLE will be found a copy of the Fifth Annual Report, which will thus reach all our Members who are readers of our Magazine, as *all* should be. Additional copies will be gladly supplied through the Branch Secretaries, who may obtain, on application, the number required.

I REGRET that the limitation of space prevented the inclusion in the Report of many matters of interest, particularly some relating to the China Division. Several very encouraging features are reported from Hong-Kong by Mr. Pearce. Every Saturday evening a meeting is held with an average attendance of forty, which has been thoroughly helpful. The people have thus learned much about Mission work, and have been stimulated by the facts brought before them. On alternate Sundays, when the native pastor preaches at the Central Church, his practice is to read and comment on a section of the Manual, and this part of the service has been found to be most instructive and inspiring. Every Monday there is a meeting of women, when they are instructed from the Manual, and efforts are made to arouse their interest in work for Christ in other lands.

AT Chi-Chou there is a splendidly vigorous Branch which has the honour of being the largest possessed by any of our stations; its interest in the subjects for prayer, and in all the work of the Band is well sustained.

THE Rev. A. Bonsey, the devoted General Secretary of the Division, reports that at Hankow the spirit of prayer for world-wide Missionary effort has sensibly deepened, and that if all those who join in praying—following the order given—were to be enrolled as members, the number of "Watchers" there would be reckoned not by scores but by hundreds. An amusing instance of the up-to-date interest generally felt by the church members here in the work of the Band occurred recently. In announcing on the Sunday the subject of prayer for the week, the good deacon made a slip, but was instantly corrected by quite a chorus of voices from every part of the building, "Yintow-Kweh" (India), the country which should have been named.

JAMES E. LIDDIARD.



CHILDREN'S DEMONSTRATION.

THE young people's demonstration at Exeter Hall, on Saturday afternoon, May 8th, afforded abundant evidence of the growing, or at all events unwaning, popularity of this annual event, which has now for several years formed the hope-inspiring head of the procession heralding the commencement of our Society's annual "march past." The success of the gathering necessarily depends largely upon the ability of the promoters to provide a bright, attractive programme, with at least one positively "new" feature—notwithstanding King Solomon's humiliating reflection. So far the insatiable appetites of the young people appear to have been satisfactorily met, or their faith in the management would not have prompted them to forsake the genial sunshine without to fill every inch of space provided by the large hall. The demonstration might almost be described as an exhibition of "living pictures." As usual a large body of missionaries, dressed in brilliant costumes, from all parts of the mission-field, presented a striking picture along the front of the platform, while the audience itself, looked at superficially, contributed abundance of bright colours. The appearance of the hall was further relieved by the competitive banners suspended from the platform and the fronts of the galleries. The boys from the School for the Sons of Missionaries at Blackheath occupied the centre of the platform in front of the organ, and for a short time before the commencement of the meeting sang some suitable pieces in capital style. Mr. F. H. Hawkins, LL.B., of Wrexham, a Director of the Society, was to have taken the chair, but a cold unfortunately prevented him from carrying out his engagement, although his interest in the gathering brought him to Exeter Hall as a silent spectator. The Rev. A. N. Johnson, M.A., the Home Secretary, took his place as chairman, and, after he had explained the reason for the change, the assembly adopted his suggestion by electing Mr. Hawkins as chairman of next year's meeting, with acclama-

tion, and without the formality of a ballot. The opening devotions consisted of the singing of the hymn "Unfurl the Christian Standard," prayer by the Rev. B. Lucas, of Bellary, and, after the Chairman's opening remarks, the recital of a number of texts of Scripture by sections of the audience. In his introductory remarks, Mr. Johnson congratulated the collectors for the missionary ships upon the amount raised by them for this object during the past year—£7,700—although it fell short of the average for some years past of £10,000. If would never do, he said, for them to slacken their efforts, for their policy had always been a forward one. Therefore, he hoped the next collection would reach the sum of £10,000, especially as they were now asked to collect not only for the support of the ships, but to raise £2,000 a year to help in the education of the children of native Christians in India.—Miss Helen Davies, of Hong Kong, sketched the life story of a Chinese girl who had been rescued from slavery, educated in the Mission-school, in which she afterwards became a teacher, and—when the usual time for marriage came and she resolutely chose what seemed to her the better part—was the first hospital nurse to be trained by Mrs. Stevens. She had proved herself a most capable nurse, and was greatly beloved by those whom she had helped.—Miss Davies appealed to her audience to help the hundreds of thousands of Chinese slaves who know nothing of the Saviour. The hymn, "How many sheep are straying," having been sung by sections of the audience, the Rev. George Consins, Acting Foreign Secretary, was asked to introduce the missionaries. He said that had it been possible for the Foreign Secretary to stand at the other end of a telegraph wire he would have sent him a message from those present, but as he was in an inaccessible part of New Guinea, he asked permission to wish Mr. Thompson and Mr. Crosfield God-speed in their name by the first post. This suggestion was at once adopted with acclamation. Upon being introduced, some of the missionaries sang and spoke in the different native languages. The Rev. I. H. Hacker, of

Travaneore, greatly pleased the audience by his perfect rendering of a Tamil lyric, with an ingenious imitation of the tom-tom by a hand accompaniment on the hand rail. —Dr. Sewell McFarlane, of Chi Chon, of whose mirthful tricks while on deputation rumours have reached the Mission House, was allowed a couple of minutes, which he used for describing the Chinese dress in which he was arrayed, and which affords almost unlimited capacity for stowing away what "isn't 'isn." Dr. McFarlane, however, conscientiously restored to the Chairman, amid much merriment, some of the prizes which he had stealthily appropriated from the committee room.—Rev. Bowen Rees, of Matabeleland, told the meeting that he had been at work at Inyati, a station established thirty-seven years ago by Dr. Moffat, and where missionaries had laboured for thirty-three years before the first convert (Matambo) confessed his faith in Christ. Matambo is a bright specimen of what the Gospel of Christ can do among the degraded Matabele, and Mr. Rees gave an interesting outline of his life, at the same time testifying from personal observation to the fact that for five years his light had shone brightly "from the top of the basket."—Prizes, consisting of books and Chinese idols, were then presented by the Chairman to the representatives of the following children's Bands which had competed in the banner competition:—First, Tnnbridge Wells Band; second, Bromley Band; third, St. Mary Cray Band. The banners were exceedingly creditable specimens of work. The hearty thanks of the meeting were then accorded to the boys from the Blackheath School for their singing, to Mr. H. G. Holmes for presiding at the organ, and to Mr. Gebhart for conducting the singing, and the proceedings were brought to a close by the singing of the hymn "To the work."

The Year's Finances

The Rev. C. Wilson, M.A., presided over the prayer meeting in the Board-room at the Mission House on the following Monday morning, and gave an earnest and searching address, in which he dwelt upon the place of missions in God's Divine plan. He contrasted the position of the Society a century ago, when it entered upon duty imperfectly understood, in the presence of difficulties manifold and overwhelming, with the position to-day of duty clearly understood, in the presence of facilities, not of difficulties. "And what is more," added Mr. Wilson, "Christ is with us in this work. Christ is with us this morning. Are we with Him?" More than an hour was spent in prayer for the success of the anniversary meetings, and for blessing upon the Society's work. Early in the meeting the Rev. G. Consins announced

that Mrs. Crosfield had received a telegram to the effect that Mr. Thompson and Mr. Crosfield had successfully completed one of the most anxious parts of their deputation work in New Guinea—viz., the visitation of the Fly river stations, and were in good health.

The annual meeting of members was held at the Mission House on Monday afternoon, Mr. S. Massey (Chairman of the Board of Directors) presiding. An opening hymn was sung, and prayer was offered by the Rev. W. W. Stephenson, of Gooty. The Chairman said the thought uppermost in his mind was the duty of seeing, now that they had fairly entered upon the work of the second century of the Society's history, that the ordinary income was steadily increased year by year. The auxiliaries ought not to be regarded simply as agencies for raising money, but should become auxiliaries in a very real sense; for there was a great deal that could not be done by money alone. In Madagascar, for instance, they could not help the work at the present juncture, by even unlimited means, whereas they could help the missionaries and native churches by unstinted sympathy and prayer. In this connection he rejoiced to see the progress of the Watchers' Band.

The Treasurer, Mr. Albert Spicer, M.P., in presenting the balance sheet, said he did so at the request of the Chairman of the Finance Committee, who had usually done so in former years, and Mr. Spicer took the opportunity of remarking that, apart from signing receipts for legacies, there did not appear to be any functions for which a treasurer was absolutely necessary. He thought it might be well to review the position and duties of the treasurer, for many friends throughout the country appeared to regard him as being more responsible for the policy of the Society than he really was. Mr. Spicer also referred with regret to the retirement of the cashier at the Mission House (Mr. Henry Jones) through failing health, after faithful service, and to the rearrangements which had been made in that department. He then proceeded to remark that the Directors had felt that the policy entrusted to them by the constituents of the Society was this: not to increase the European staff unless they saw the way to special means for the support of new workers, but at the same time to see that the work was properly done. That principle had been loyally carried out, although he felt that they were not giving the missionaries all the support they deserved, especially in regard to native agency. It was a mistake to put a European into the Mission field unless they were prepared to give him the necessary support enabling him to do his work to the best advantage; and it was impossible for the missionaries to obtain continuously the best native helpers unless the policy of the Society in connection with the support of native agency was regular. Governments and commercial houses were finding it advantageous to use the services of a larger number of natives for work which Englishmen had hitherto been con-

sidered alone competent to do. He doubted whether the Society had made similar advance in the same direction. The expenditure for the past year controllable from the Mission House had been £128,721, although from this should be deducted £4,950 spent on new Mission buildings, but provided for out of the Centenary Fund. There was

receipts £153,061 ls. 10d.; leaving a deficit of £4,486 9s. 6d., which, with the deficit in 1895-6 of £3,365 5s. 8d., left a total balance against the Society of £7,851 15s. 2d. The subscriptions, donations, and collections had amounted to £89,715 17s. 11d. (or £1,826 less than the previous year). The contributions from the Colonial and foreign auxiliaries

Dr.		BALANCE SHEET (INCOME AND EXPENDITURE), 1896-7.		Cr.	
To		By—			
1. Contributions:—		1. *Expenditure for 1896-7:—			
(a) Subscriptions, Donations, and Collections	£89,715 17 11	(a) Payments by Treasurer in London &c. £128,721 7 11			
Do., Colonial and Foreign Auxiliaries (besides £2,410 19s. 2d. included in the Centenary Fund below)	3,954 15 10	(b) Raised and appropriated at Mission Stations (see Dr.)	21,008 19 4		£119,730 7 3
Do., Mission Stations (besides £131 0s. 10d. do.)	1,327 15 7				5,606 18 11
Do., do., locally appropriated (Madagascar figures wanting)	21,008 19 4	2. †Indian Famine Fund.. .. .			603 19 6
(b) Legacies	£11,732 6 6	3. †Bechuanaland, &c., Relief Fund			
Do., Colonial and Foreign Auxiliaries	250 0 0	4. Investments on account of:—			
	14,982 6 6	(a) Donation under Annuity	£850 0 0		
2. Dividends	£3,721 4 7	(b) Legacy to Perpetuate Subscription	16 14 3		
Do., for Special Objects	1,479 9 5	(c) Donation for Support of Native Chinese Teacher	300 0 0		
	5,203 14 0	(d) Central China Special Fund	439 11 5		1,606 5 8
* Income for 1896-7	£136,193 9 2	5. Deficiency brought forward from 1895-6			3,365 5 8
3. Indian Famine Fund	5,606 18 11				
4. Bechuanaland, &c., Relief Fund	603 19 6				
5. Received for Investment:—					
(a) Donation under Annuity	£50 0 0				
(b) Legacy to perpetuate Subscription	16 14 3				
(c) Donation for support of native Chinese Teacher	300 0 0				
	1,166 14 3				
6. Appropriated from Centenary Fund Grant to Girls' Mission School.. .. .	50 0 0				
7. Investments realised on Account of:—					
(a) Centenary Fund, to provide for special expenditure on Mission Buildings	1,950 0 0				
(b) China Mission Fund	1,000 0 0				
(c) Madagascar do.	1,990 0 0				
(d) Educational Work in India	1,000 0 0				
(e) Native Agents in India	500 0 0				
	9,140 0 0				
Balance against the Society:—					
Deficiency from 1895-6	3,365 5 8				
Do., in 1896-7	4,486 9 6				
	7,851 15 2				
	£160,912 17 0				£160,912 17

† Expended, or at the disposal of the Society's agents in India and Africa

Dr.		CENTENARY FUND, 1896-7.		Cr.	
To—		By—			
Contributions received during year 1896-7	£10,039 3 10	Appropriated to the Society's General Account— Grant to Girls' Mission School			£50 0 0
	£10,039 3 10	Investment on Account of General Working Fund			9,989 3 10
					£10,039 3 10
* The Total Income, including Contributions to the Centenary Fund, and for Indian Famine Fund and Bechuanaland, &c., Relief Fund is £152,443 11s. 5d.		* The Total Expenditure, including Indian Famine Fund and Bechuanaland, &c., Relief Fund, is £155,941 5s. 8d.			

therefore an increase of expenditure, when compared with 1895-6, of £3,582. The chief part of this increase had arisen through the appreciation of the rupee in India and of copper cash in China, and in connection with native agency work in India the directors had not felt justified in continuing the reductions made in the year 1895-6. The gross expenditure had been £160,912 17s., and the gross

and from the Mission stations, as well as from the New Year's offering, had also fallen; but the legacies had reached a good sum, and the receipts from dividends had exceeded those of the previous year by £1,527. The sum of £10,039 3s. 10d. had been received towards the Centenary Fund during the year. There was no doubt that the raising of the Indian Famine Fund and Diamond Jubilee Funds

had in a measure caused the falling-off in the income, and they had for a time been without the invaluable help of the Foreign Secretary in deputation work. Ten years ago, when celebrating the Queen's Jubilee, the gross income of the Society was £122,010. There had therefore been an increase during the decade of £24,222, or, apart from legacies, an actual increase of £15,000. That was a state of things for which they ought to be devoutly thankful. The keynote at the present time ought to be gratitude to God for what He had done for the Society, leading to the determination that they would ever be moving forward. The machinery of the Society was never in better order than now; but he thought the Directors, as a whole, did not recognise their double function of helping in the management of the Society, and the further heavy responsibility of doing their part in passing on to the constituencies which they represented, the fresh information and stimulus received by them at the meetings of the Board. The lady Directors, he thought, appreciated this double function more than many of the gentlemen. He believed that the difficulties of finance arose through the failure, in so many churches, to lead well-to-do men to appreciate the honour of doing their share in forwarding the great missionary enterprise. He was often struck by the contrast between private expenditure and the one, two, or three guineas given to the missionary cause. The baptism of the churches by the Holy Spirit would alone meet the difficulty.

The Acting Foreign Secretary read extracts from the epitome of the Report distributed through the meeting. More than forty years of the great modern missionary enterprise, it said, had passed before Her Majesty came to the throne; but the most significant and striking developments belonged to the Victorian era, and the directors questioned whether in any sphere of national activity and progress more satisfactory results could be shown than in the endeavour to share with all the nations of the earth the blessings of the religion of Jesus. A second comparison, which in a sense was still more stimulating, was that of the present position of the Society as compared with what it was ten years ago, when the country was celebrating the 50th year of the Queen's reign. That was four years prior to the Forward Movement. Although the churches still fell short of the standard they themselves set in that year 1892, the Board could yet contemplate with thankfulness and praise the marked progress manifested in the history of the past ten years. Then the Society had 150 men and 24 unmarried ladies on its staff; to-day it numbered 191 men and 70 single women. Then the income was £122,010 7s. 1d., including the contributions locally raised and appropriated, and beyond the Board's control; this year, which had been, comparatively speaking, a quiet and moderate one, they had to report a total of £125,223 13s. 8d., apart from the local contributions, and, including them, of £146,232 13s. Omitting the Madagascar figures, which, unfortunately, is

again necessary, great encouragement was to be derived from the statistics, which show an increase of 73 native pastors, 81 native preachers, 6,763 church members, 24,049 adherents, 491 Sunday-schools, 13,465 S.S. children, 97 day schools, 6,022 scholars, £2,731 1s. 3d. school fees received, local contributions £3,433 16s. 5d. In the year under review, twenty-two recruits left for the front—fifteen men and seven unmarried women. But on the opposite side of the account no less than nineteen names had to be entered, four missionaries having died during the year, and fifteen having retired. The net gain, therefore, was only three, and the total was still four short of the high-water mark of 265 to which the number rose prior to the halt in the Forward Movement. The losses among the members of the Board of Directors and the home workers had been remarkably heavy. After referring to the departure of the special deputation for New Guinea, the South Seas, and Madagascar, Mr. Cousins proceeded to give a general survey of the various fields occupied by the Society. There was abundant ground for thankfulness, encouragement, and confidence in connection with the work in China. India had suffered from the horrors of the famine and pestilence; but thanks to the Fund opened by the Board in December, the Society's missionaries were from the first enabled energetically to cope with the impending calamity, and their self-denying labours in the affected districts, especially those of some of the ladies and their native women helpers, would not soon be forgotten. The Kachhwa mission, abandoned the year before, was reopened on a modified scale in response to the urgent pleadings of Dr. Robert Ashton. As regards the low caste and non-caste people, hundreds of villages were simply awaiting the sign to come in and enrol themselves as under Christian instruction, the sign being the appointment of a teacher. But alas! for want of funds that sign had to be withheld. God had been graciously drawing quite a succession of educated young men to Himself in connection with the Society's mission in Calcutta. In Madagascar the Jesuits, seizing the opportunity furnished by the disturbed state of affairs, had sedulously fostered the animus against British missionaries, so as to secure the sympathy and co-operation of French officials in a crusade against Protestantism. To the dismay of the English missionaries, and to the utter consternation and terror of the native congregations under their charge, a determined attempt had been made to compel the Malagasy Protestants to abjure their faith by the bold assertion that Roman Catholics alone could be loyal subjects of France. A number of places of worship, built entirely by Protestant Christians for their own worship, were taken possession of by priests, with the sanction, and even the active support, of French officers. Recent tidings pointed to a slight improvement in the situation, General Gallieni having published a decree prohibiting all such appropriation of buildings. This ought to put an end to what amounted to

nothing less than a public scandal, justified indeed in the name of religion, but wholly subversive of the first principles of morality. In one other direction also the Society had had to endure disappointment and loss. First, the Mission Hospital, the joint property of the Friends' Foreign Mission Association and the Society, and subsequently the College, in which native ministers and a number of lay students received training, the Normal School, in which schoolmasters were educated, and the Girls' Central School, a sort of High School to which the more advanced pupils from the ordinary day schools were drafted, were demanded by the Government for public purposes. But though the buildings were relinquished, the work itself was being carried on elsewhere, and further, instead of an uncertain tenure of its property, the Society now possessed a recognised position in the island and registered titles to the Memorial Churches, to several sites in the capital, and to its country stations. The loss in efficiency and position was to be deplored. Still, there were gains to be set over against this, and within recognised limits and in modified forms much useful work might yet be done. The faithfulness of so many natives who, disregarding self-interest, persecution, and pressure, remained true to their convictions—which the bulk of them still did—afforded solid ground for thankfulness. The Directors desired to record their sense of deep obligation to the Protestants of France in general, and to the Paris Missionary Society in particular, for the noble stand they had taken in the interests of religious liberty. At the conclusion of the war in Matabeleland, the missionaries had to begin *de novo*. In Central Africa a further reduction of the staff had taken place. Urambo, completely cut off by distance and by absence of inter-communication from the plateau at the south end of the Lake, the Directors had decided to relinquish; and it was with great satisfaction that they had secured the consent of the Directing Board of the Moravian Missions to take over that station as its charge. On the highlands at the southern extremity, however, extension was possible. A strong body of reinforcements were under marching orders, and in a few weeks would be on their way to the Lake, among them no less than five ladies, the Board being convinced that the time had arrived when the work might assume normal conditions, and missionaries, aided by the womanly influence and help of their wives amongst native girls and women, might prosecute their work as in other settled spheres of labour."

The Rev. L. H. Parsons, of Finsbury Park, moved that the annual report and statement of accounts be printed and circulated, and said he specially rejoiced to do so because, notwithstanding a diminished income, and calls for help which could not be granted, and trouble in Madagascar, there was not a pessimistic note in the report, not a word counselling retreat, not a tone of weariness or despair, but throughout a clarion of cheering and abounding hope. It seemed

to be on all fours with the wonderful minority report presented by Joshua and Caleb. The Directors saw the serious difficulties presented by heathenism, but, thank God, they had learnt to measure them against the sovereignty of the Divine purpose, and the omnipotence of the Divine love. If the report were but read two or three times, as he had read it, it would come to be prayed over and talked over in the secret places of Christ. Christ had read it, and He was reading the hearts of every pastor and deacon, and knew exactly what they meant to do in relation to it. It was all very well to print and circulate it, but unless they went further than that it would be in their hands little less than a pious fraud.—Mr. Edward Unwin seconded the resolution, which was carried unanimously.—The Home Secretary presented the list of Directors for the coming year, and on the motion of Mr. Jesse Haworth, of Manchester, seconded by Mr. W. A. Hounson, J.P., of Brighton, it was approved, and the treasurer and secretaries were re-appointed. A closing prayer was offered by the Rev. W. Roberts, B.A.



The ladies' meeting was held at Falcon Square Chapel on Tuesday afternoon, was well attended, and, by reason of the good understanding that the lady missionaries should be allowed to appropriate nearly the whole time—an arrangement that is too often observed in the breach—took upon itself the character of an out-and-out missionary meeting. The opening hymn was "Wake the triumphant hymn," and prayer was offered by Mrs. Jesse Haworth, of Manchester.

Miss Roberts, Lady Mayoress of Manchester, presided, and in her opening remarks expressed her conviction that until the fact was fully realised that the workers at home and those abroad were all one they would never be truly successful in the work. When every real follower of Jesus in England took up the noble work of extending the Redeemer's Kingdom all over the world, and said, "This is mine as well as the missionaries'," missions would go forward at a pace such as they had no conception of at present. The value of mission was the value of human souls, and if they wanted to know the value of a human soul they must go to Calvary, and must also look at the intensified life of Christ on earth lived in order to glorify God in the redemption of the world. They should stop at nothing in order to win souls for Christ at home and abroad. They must not grow weary in the work, must not be content with what they had done, and, finally, they must have a high aim. "He that

aims at the sky shoots higher far than he that aims at a tree."

Mrs. Baylis Thomson, of Neyoor, introduced herself by some interesting personal reminiscences. She had, she said, laboured in Travancore for thirty-nine years. Since Ringeltaube went there the Society had sent out seventy missionaries and wives to work in that native State. Of that number she had known fifty-eight: twenty-two had died, thirteen had retired, and there were twenty-four still labouring there. Nine were related to herself, and she hoped that some day her son and daughter would join the ranks of workers, making, with herself, twelve. Those who had founded the different stations had laboured for more than twenty years, and they had laid foundations from which great results were being reaped now. At the present time the Society's missions in Travancore numbered 57,000 adherents, 27,000 of whom were baptized, and 7,000 were Church members. In the day and boarding schools were 12,000 boys and 5,000 girls. When she (Mrs. Thomson) first went to Travancore there was great persecution, mainly because the women were rising into social positions. From that time there had been steady progress. Mrs. Thomson outlined the work being done in boarding schools, by the Mission printing press, by medical missions, and amongst lepers. She also described the extension of her work since her last visit to this country, and her desire for still further expansion.

Mrs. Curwen (wife of Dr. Eliot Curwen, of Peking), who, as Miss Pearson, was wont, on her last visit to this country, to charm and thrill the audiences which she addressed, now produced some exquisite word-pictures, which revealed the skill of a true artist. She took her hearers, in imagination, into the Mission chapel on a Sunday morning, and showed how a heathen woman regarded the service and the efforts of the lady missionaries to present the Gospel by word of mouth and by acts of loving service in the hospital ward. Visits to the ladies' houses, where Christians and heathens were allowed to roam about at will, also helped to undeceive the minds of the superstitious as to the dark doings of the "foreign devil." When visiting the hospital, they began to wonder why an English woman was willing to come and do what only the most menial women in China would do, "and they learn that we are sisters, that our hearts are the same, because we are God's children." The word "sister" took hold of the heathen woman, and her heart was then won. Mrs. Curwen gave a beautiful description of a visit to a heathen home to attend a sick child, who afterwards gave her heart to Jesus, and then tried to teach her mother. Four years later the little sufferer was accorded Christian burial, in a coffin decorated with flowers—a truly wonderful sight in North China. In conclusion, Mrs. Curwen gave a touching account of three heathen women, who questioned her about loved ones at home, and when she broke down laid their hands on hers and said, "We will be sisters to you,"

next day bringing fruit for her which had cost them the worth of two days' food for themselves.

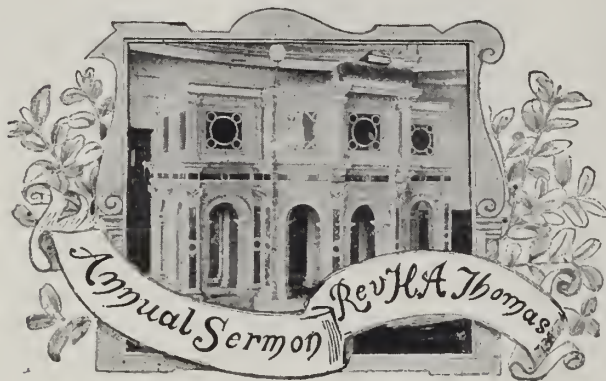
Miss Brockway, of Madagascar, also fascinated the audience by her clever sketches of some of her native helpers at Ambositra. She said that her father, uncle, and two brothers, as well as a brother-in-law, having been missionaries, she was not likely to run down the work of men in the Mission-field, but she could say that women's work among women was specially necessary, first, because women held out longest against the Gospel, though it was for them that the Gospel had done most. In Madagascar, as in China, the women did not think the message of the preacher was for them, or that they were capable of understanding it. Miss Brockway further enforced her argument by asserting that women once won to Christianity made splendid workers, and this she proved beyond a doubt by some of the delightful silhouettes which she chose as examples from her band of helpers, who certainly know how to use their talents when working for the salvation of their fellow-countrywomen. One, who was a capital hairdresser, used even that talent for God. Women's work was specially necessary, too, because of women's influence in the home. "If there is a good woman at the head of a household, you have only to wait your time, and that household will be won for Christ." For the sake of such good women, said the speaker, the missionaries had borne much more patiently with the unbelieving husbands than they would otherwise have done, and tried by patient means to win them for Christ. In the last place, women's work was necessary because of the awful temptations by which girls were surrounded in heathen lands. Homes had to be provided to which girls who wished to live good, pure lives could come for refuge, because in their heathen homes it was almost impossible for them to live Christian lives. In closing, Miss Brockway appealed to her audience to deny themselves for the sake of the work.

The meeting was then brought to a close, and was followed by a conference of workers, who were refreshed by tea, kindly arranged by ladies connected with Falcon Square Chapel.

Mrs. Dawson presided at this Conference, and called upon the Hon. Secretary of the Children's Missionary Band for a short account of its work. Miss Baggart stated that this organisation had been in existence for eighteen months, that about fifty Bands had affiliated, and had already raised between £300 and £400 for the Society. Miss Milledge, the Hon. Secretary of the Young Women's Missionary Band, said that its members numbered seventy, every one of whom had undertaken to work in some way or other. Twelve members were prepared to speak at children's meetings.

Mrs. Chalmers was asked to say a few farewell words to the workers present, as she is so soon leaving for New Guinea. Two or three ladies, who are accepted candidates of the Society, spoke of the way in which they had been led to offer themselves for the work, of the difficulties

overcome, and of the joy they had in the prospect of going abroad.



The Rev. H. Arnold Thomas, M.A., of Bristol, preached the annual sermon at the City Temple on Wednesday morning, and a large congregation gathered to hear his powerful and searching message. His text was taken from 1 Corinthians ix. 22: "That I might by all means save some." This, he said, was the great purpose and passion of St. Paul's life. He would have been more than glad to have died if he could have saved some. In speaking of his own kindred and people, he went even further than that when he wrote: "I could wish that myself were accursed from Christ for my brethren and kinsmen according to the flesh." It had not always been so. Formerly he had been anxious to save his own soul, but had not shown much anxiety to save others. Now he was full of desire to save others. "There is plenty of enthusiasm in the world still," said Mr. Thomas. "Some are immersed in business, some are devoted to politics, some are passionately fond of art, some have a craze for collecting old china or old books, some have a mania for sport—cricket, tennis, golf; but where are the men who, when they look around them into the faces of their neighbours in the streets, or when they lift up their eyes and behold the great harvest fields of the world, are possessed by a great desire to save their brother men?" Some people confessed that they did not understand St. Paul. "Brethren," asked Mr. Thomas with great impressiveness, "are we quite sure that we who are ministers of the Gospel of Christ have quite the same spirit as St. Paul had?" The preacher attributed the great change which had come over Paul to the fact that the revelation had come to him that men were worth saving. He had learnt it from the teaching and example of Jesus Christ, who cared tenderly for men as men. The change was also, and he thought chiefly, brought about by virtue of what Christ was in Himself through His incarnation, death, and resurrection. In Jesus, according to the feeling and faith of the Apostle, man had come to be a being of quite another order

from that to which he had belonged under the old dispensation—"having foreordained us to the adoption of sons," as he said, and "hath begotten us again to a living hope by the resurrection of Jesus from the dead," as St. Peter said. Thirdly, Paul saw that man was worth saving, and therefore he felt that there was great need that he should be saved. The question was not whether men can live decently and happily without Christ, or whether God will send to perdition those who have never heard of Him, but whether Christ our Saviour has done so much for us that we feel there is any obligation and necessity resting upon us to tell to others at home and abroad that which we have seen and heard. He (Mr. Thomas) did not wonder at Christians feeling sometimes as if they could almost worship the Bible. "Is there no need that others should share with us this Bread of Life? Has Christ put this Bread of Heaven into our hands that we should keep it there? When we think of what our dear Lord has been to us in our sad and lonely and despondent moments, I am sure each one of us must feel that there is no necessity that is laid upon us like the necessity of taking Him and carrying Him in so far as we can do it to every child of man throughout the whole world." Paul's great longing for men's salvation arose, too, the preacher thought, out of his sense of personal relationship to Christ. In suggesting the possibility that the Apostle was mistaken, according to what some clever men had said, Mr. Thomas called forth the strongest murmur of approval elicited by him by adding: "I am not thinking of what clever men doubt, but of what the Apostle believed." To Paul, Christ was something more than a Master. He was the lover of his soul. Paul loved Christ because Christ had so loved Paul, and there was not anything he would not do for the Saviour who had redeemed him. Lastly, Paul believed that Christ had trusted him. "We shall not be sorry in the last hour," were Mr. Thomas's closing words, "if we can look back and remember that in the day of opportunity we cared not for ourselves, but for God and His Kingdom, and were willing to share in that travail which makes His Kingdom come."

The opening devotions were led by the Rev. A. H. Cullen, of Heaton Mersey.



The fifth annual meeting of this growing organisation was held at the City Temple on Wednesday afternoon, under the presidency of the Rev. C. A. Berry, D.D., Chairman of

the Congregational Union of England and Wales, and President of Queen Street Branch, Wolverhampton. This popular event always brings together a large assembly of "Watchers," and on the present occasion they from the outset seemed fully intent upon rekindling their interest in the cause.

The hymn "O, Holy Spirit, as we meet" was sung, and prayer was offered by the Rev. R. J. Campbell, B.A., President of Union Street Branch, Brighton. In calling upon Mr. J. E. Liddiard, the Hon. Secretary of the Parent Band, to read the Report, the Chairman voiced the feelings of the meeting in expressing their sense of indebtedness and gratitude to Mr. and Mrs. Liddiard for their devotion to the interests of the Band. The Report, which acknowledges a steadily growing increase in the membership, and abundant cause for grateful praise in the visible results of another year of service, is issued as a supplement to the present number of the CHRONICLE.

The Chairman paid a warm tribute to Mr. Thomas's sermon of the morning, which in his judgment stood as far above the region of commonplace compliment and praise as it did of ordinary criticism. He prayed that it might live as a great memory and a great impulse during the coming year. He (Dr. Berry) was grateful for the creation of the Watchers' Band, and for the insistence with which it urged the duty of united and systematic prayer for the work of Foreign Missions. He rejoiced at the Report presented by the Secretary, but at the same time he confessed to a little surprise and disappointment that the number of Bands had not increased more rapidly during the past year. He affectionately commended to his brother ministers the wisdom—not to put it on higher grounds—of forming Bands in connection with their churches. The reflex influence of constant and systematic prayer upon the hearts and souls of men was enormous, but that was not its greatest value. In His wisdom God had made it one of the conditions of the prosperity of His work that they should zealously bear that work before Him at the throne of Grace and, by the insistence and persistence of their petitions, give Heaven no rest and God no peace till He came down in amplitude of power and inspiration upon His people. Many could not go out to the work in Foreign lands, or give much money to it, but God had put into their hands the power to serve the best interests of His universal Kingdom in this gift of prayer. He (Dr. Berry) found it a distinct advantage in his own church to use the petitions of the Watchers' Band in public worship every Sunday morning, in the order in which they were set down in the Manual. People were so accustomed to generalities which might mean something or nothing that it rather startled some of them to hear a specific plea offered at the throne of Grace for a particular blessing upon a particular people and a particular work. Much depended in this matter upon the zeal and devotedness of ministers and deacons. He (the Chairman) was blessed with a deacon who

if by any chance he (Dr. Berry) forgot the Missionary petition, asked him if he had any particular reason for omitting it. He wished there were more deacons like him, and he wished it was possible to call deacons from one church to another in the same way as ministers were called, not that he wanted to spare this particular deacon, or to spare himself from his very searching attentions, but because he thought it would do some of his brethren good to have to pass, as he himself had had to pass, through very critical examinations on the subject of Missions. Dr. Berry then referred to the letters which had passed between his church and the Amoy Congregational Union, commending Mr. Hutchinson to the latter, and which are given in the present number under "Month to Month."

The Rev. Ll. D. Bevan, LL.B., D.D., President of Collins Street Branch, Melbourne, Victoria, representing the Australasian Division, expressed the loyalty of the Australian churches to the Society. There was, perhaps, he said, no part of the English-speaking world where more missionary enthusiasm had been aroused in the churches than in Australia, and he thought they were beginning to send more than their share of workers into the field. Whilst they were rather failing to touch the hearts of the young people in the direction of the home ministry, the ministry of the foreign field was filling them with much enthusiasm and they were pressing forward to be received as workers there. It seemed to him (Dr. Bevan) that modern faith was quite as strong as any ancient faith was, and that it did not rest upon the inability to understand or upon credulity, but upon a clearer knowledge, a more distinct conviction. The Watchers' Band had laid hold of that principle and applied it practically in the present day. In the days of his childhood a great deal of faith in Christian missions was the result of taking many things on trust, but now their faith and missionary enthusiasm was kept kindled by more distinct knowledge. He doubted whether anything had contributed more to this than the Watchers' Band. Not only did they see more distinctly the work that was being done, but they felt themselves bound afresh to those who were feeling a like interest.

The Rev. A. N. Johnson, M.A., claimed that from the beginning he had been much more than an interested spectator of the growth and progress of the Watchers' Band; for he had always made it a rule when on Deputation work to make some explicit reference to it. He regretted that there were not more often five Sundays in a month, as on that day special prayer and intercession were made on behalf of the home workers for the Society. If the observance of that day came to him as a stimulating thought, how much more must the missionaries abroad, without the same helpful influences, benefit from the thought that they were continually remembered in prayer. The Watchers' Band was dissipating ignorance, and he desired to leave with the Watchers three suggestions: (1) That the London bands should send every

week, or at least once a month, a representative to the weekly prayer-meeting held at the Mission House at three on Thursdays; (2) that they should read, and induce others to read, the Society's annual report; (3) and that the 24,000 Watchers should at once endeavour to raise the £8,000 deficiency. If each Watcher could give or collect 6s. 8d., it would be done. Unless such an effort were made, and the income for the present year largely increased, the missionaries would be sorely discouraged, and the prayers of the Watchers would be returned to them unanswered if they did not do their part in realising them by raising adequate means for carrying on the work.

The Rev. J. Macgowan, of Amoy, in a picturesque style which is peculiarly his own, told of the conversion of a Chinaman, who on visiting a market town had heard a "Watcher" say in public: "All the idols of China are false." On his homeward way he pondered over that statement, and before he reached his home he was himself convinced of its truth. In time he burned his idols and became a preacher. His mother also became a Christian, and to-day near his home was a large church, as the result of his labours.

The Rev. B. Lucas, of Bellary, said the Watchers' Band had abolished the question: "Does God answer prayer?" In answer to the prayers of the Watchers, the work in his district among pariah outcasts and among caste people was progressing. Deputations of pariahs who had caught only a faint glimmer of the light, but who were faithful to the light they had received, came to the missionaries and asked that they might be received as disciples of the Lord Jesus Christ and taught His will, but the missionaries had to say to those for whom the Watchers had been praying, that they could not receive them as they had no room to gather the blessing which God had poured out in answer to prayer, and had not teachers to send to them. The Watchers must realise that God in answering their prayers called on their resources, and that when they had prayed they had to see that their resources were equal to the demands made upon them. When the heathen accepted Christ they had sometimes to relinquish their former means of livelihood, and the missionaries needed to show them how they might live as Christian people.

The meeting was then brought to a close.



Directly after the conclusion of the Watchers' Band meeting those who had "Queen's Hall, Langham Place," upon their list of engagements wended their way thither

for a cup of tea or coffee, at 5.30. The *Conversazione* was held at the end of the area as well as in a large room near at hand, so that the much-needed refreshment and the animated re-unions proceeded with comparative comfort. For some time before the commencement of the meeting Mr. J. Douglas Macey, organist of Lyndhurst Road Church, Hampstead, gave selections upon the organ, and there was a much-appreciated cornet solo by Mr. H. Perrin, of the City Temple orchestra. The meeting was exceedingly well attended. Mr. T. E. Ellis, M.P., Member for Merionethshire, took the chair just after seven o'clock. "Wake the triumphant hymn" having been sung, prayer was offered by the Rev. H. J. Perkins, of Southampton.

The Chairman characterised the criticism which has of late years been directed against missionary methods as being only part of the criticism directed against the Message. He proceeded to draw an analogy between the approaching Jubilee procession—the main features of which will be the Queen and her soldiers, sailors, and representatives of the Colonies and of India, representing the vitality, the offspring, and the extension of Britain in lands beyond the sea—and an imaginary procession of the religious activity of her Majesty's reign, the two great features in which would be the figure of the Founder of our religion towering above the myriads of men and measures and schemes for human betterment, and also the vast amount of religious work successfully undertaken in foreign lands. That missionary work would represent the measure of the religious activity and life in this land, for if religious activity was real, strenuous and earnest at home, its influence must inevitably be felt in the uttermost parts of the earth, whereas, if there was a shrinking in missionary zeal it was a sure sign of doubt and lethargy and of the seeds of decay in religion at home. He (the Chairman) believed that the enhanced devotion to missionary work was a sign of the reality of religious work in this country, and the London Missionary Society had cause to be increasingly proud of its share in the work. Mr. Ellis offered personal testimony to the splendid work done by the Society's agents, the results of which he had been privileged to see in Madagascar and South Africa. No memory of his voyage to those parts was so vivid and grateful as the memory of the work done by noble men and women there. He regretted extremely that partly through the tortuosity of diplomacy the missionary work in Madagascar had been set back, and he hoped that under better auspices the work might again be taken in hand and be blessed more abundantly even than it had been during the last half century. The Chairman was pleased to see by the Report that the Directors are now recognising the zeal of Welsh children by translating into their language the New Year's Offering Presentation Book; and he also expressed his personal joy in the noble work which has been done under the auspices of the Society by many of his fellow-countrymen, notably by John Williams and Dr. Griffith John. He (Mr. Ellis) also

retained a most precious recollection of one of his College friends, the late Dr. Roberts, of Tientsin.

The Rev. George Cousins referred to the presence on the platform of Mr. David Mudie, of Cape Town, who has rendered very valuable service as the Society's agent for South Africa; to the hoped-for presence of Dr. J. E. London, of Demerara, the legal representative of the Society in British Guiana, who by his own force of Christian character had been raised to a position of honour amongst his fellow colonists; and to the regretted absence of the Foreign Secretary. On the following Monday Mr. Thompson and Mr. Crosfield would, according to their programme, leave New Guinea for Lifu and the other South Sea stations. Mr. Evan Spicer hoped to join Mr. Thompson in a visit to Madagascar, and he (Mr Cousins) was sure the meeting would recognise with gratitude that two such men as Mr. Crosfield and Mr. Spicer had under a high sense of duty shown their love to the old Society by undertaking these most difficult missions, which involved much self-denial and self-sacrifice. Turning to the Report, the Acting Foreign Secretary asserted that it was not wanting in encouragement. The achievements of missions during the Victorian era had been unmistakably great and impressive. A careful examination of the Medical Mission returns afforded a fresh indication of the possibilities of that wonderfully helpful branch. Passing over the work in China and India, as those countries were to be represented by subsequent speakers, Mr. Cousins stated that since the Report was printed a letter had come to hand from Mr. Draper, the artisan missionary at Urambo, Central Africa, which showed that great progress had been made and that the mission would be handed over to the Moravian Brethren in a hopeful condition. The Report dealt mainly with trouble in South Africa and Madagascar. Madagascar had lain as a heavy burden on the hearts not only of the constituents of the Society, but upon the hearts of Christian people generally in this country, as well as in the United States of America, and in all the Protestant communities of Europe. The missionaries had never tried to hide the fact that much of the nominal Christianity of the Hovas was worthless. In most candid language they had repeated the statement, even when the Churches did not want to hear it. The missionaries did not complain when God, in His providence, sifted the chaff from the wheat, but they naturally felt indignant and sad because so much of human wickedness and unrighteousness and wrong-doing had been mixed up with the events of the past twelve months. In the rebellion which broke out against French rule, the Christians were the chief sufferers, but a large number of them remained true. It was harder yet for the missionaries to have a demand made upon them two or three months ago by the French Government for their most commodious and valuable buildings in the capital. Under the pressure of its own necessities, the Government said, "We must have those buildings," and

the iron ate into the very souls of the men upon whom that demand was made, but their trust in God never failed them, their self-control, forbearance, and sense of great responsibility stood them in good stead, and they bowed to the inevitable. The Directors, recognising the spirit in which their missionaries had borne what to them was such a heavy cross, had expressed their sympathy with them and had endorsed their action. They could have borne even that, but it had been hard to bear this experience: the native congregations whom they had brought out of darkness into light were denied the right to worship God in the way in which they had been accustomed. They were threatened by Jesuits, who asserted that none but Catholics could be loyal servants of France. The newspaper press denied such reflections upon Roman Catholics, and he (Mr. Cousins) had received a dignified letter from a Catholic saying that it was impossible for their missionaries to be guilty of what was decidedly immoral. "I am glad," said Mr. Cousins, "that Roman Catholics here at home are ashamed of such proceedings. But facts are too patent; there is no denying them. Jesuit Fathers, in a most open way, have told these Malagasy people that, if they remain the pupils of British and Norwegian missionaries, they are just rebels—'Fahavolo.' That thirty of our chapels should already have passed into the hands of the Roman Catholics, and sixty more should be claimed in the same way, I say it is a burning shame." But in the dark clouds there were a few streaks of silver lining. The work was still going on, though greatly weakened and curtailed. The missionaries of the Society held a certain recognised position in Madagascar to-day, and best of all, Protestant France was on their side. French Protestants were sending missionaries to join the English missionaries in Madagascar, and their friends were fighting a noble fight on behalf of religious liberty in Paris and in all the great cities of France. They were contending not only for religious liberty, but for the right of foreign missionaries of any nation who abide faithfully by the laws of the land to settle in a French colony, and work there just as French missionaries could settle in a British colony. They were trying to save for the Malagasy the open Bible and the free church life which they had received at the hands of their missionaries. Why, asked Mr. Cousins, should the French want to get rid of the British missionaries who were loyal to French rule? In a recent examination for admission to a High School, started by the French Government in Antananarivo, out of 300 candidates who sat for a stiff entrance examination a youth who had been trained in the secular side of the London Mission College came out at the top, even beating in their knowledge of the French language all the pupils from Jesuit schools, in which the masters were Frenchmen. That was an indication that the British missionaries interpreted their responsibility in no narrow spirit. Notwithstanding all, God could cause what looked like defeat to

issue in ultimate triumph. "You know," said Mr. Cousins in conclusion, "what Madagascar is to me personally. Much of the work that is now threatened is work in which I have had a share in building up, but I not only represent my own feelings, I think I have accurately expressed your feelings and desires in thus giving prominence to Madagascar in this statement at our annual meeting."

The Rev. J. R. Bacon, of Gooty, said he had passed the greater part of twenty-two years as a missionary in India, and had learnt that a Christ-less people was a people utterly without strength and without hope, and that the Gospel was the power of God unto salvation, not only for the individual, but for the nation. Mr. Bacon spoke at length of the conservatism of India, in ignoring for long generations all the thought movements of the world outside her shores; of the hold gained by Mohammedanism and Hinduism, ending in open war between the two; and of the growing belief in the Fatherhood of God and the brotherhood of man, which they did not, however, acknowledge as having learnt at the feet of Christ. The great leaders of thought throughout India to-day practically held the Christian attitude to truth and the Christian scheme of life. Christ had moved into Indian life along three great lines, and first of all amongst the masses. "Wherever Christ comes," said Mr. Bacon, "the masses seem to be attracted to Him." He wished to plead on behalf of the dumb millions of India. His colleagues in the Cuddapah district had 12,000 men, women, and children under their charge, in hundreds of village scattered over an area of 5,000 or 6,000 square miles. He (Mr. Bacon) had been able to spend only one hour in three months with a Christian congregation. Was that a proper answer from the Church at home to the outstretched hands of thousands in India? Villages of people who had desired to be taught had lapsed back into heathenism because teachers could not be sent to them. Practically the whole of the middle or farmer class, numbering 66 per cent. of the total population of India, was also in the hands of the missionaries, while the upper classes were in a ferment. By universal admission throughout India, the great figure standing before the minds of the people to-day was the figure of Christ. Just before he (the speaker) left India, a Hindu had volunteered the following testimony publicly: "Our old religion is not large enough for our new life. We are looking for a new one, and there is no other in our country to compare with Christ, and within fifty years my countrymen will, I believe, have chosen the religion of Christ."

Dr. Sewell McFarlane, of Chi-Chou, in a racy speech, with a strong undercurrent of earnest conviction as to the sacredness of his work which deeply impressed the meeting, described the location of his station and the character of his work. The assumption that his hearers were all acquainted with the history and religions of China, being a very large order, called forth the first hearty outburst of laughter. "Gee-Joe," he explained, was 200 miles south-west of Tientsin, and the mission was the outcome of a visit paid by some countrymen to a service at Tientsin, at which Dr. Edkins preached. "In our parish we have seven large cities, 4,000 villages, and only four millions of people." When he and his wife and Mr. and Mrs. Rees settled there, there were only thirty-six native Christians, but they were "red hot"; now

432 met around the Lord's Table. They began with twenty-two adherents, but now numbered 600. There were now sixteen village chapels, fifteen of which had been built by the Chinese themselves; also two schools and a hospital. In describing his work in the hospital, the doctor threw in some most amusing experiences. On one occasion he removed a tooth from the mouth of a Chinaman, who had asked for some tooth medicine, before he found out that the man had come merely as an emissary from his mother, who was suffering from toothache. The most effectual method of resisting the inquisitiveness of the Chinese, who made holes in the paper windows and squinted through, was found to be the application of a syringe to the naked eye. Dr. McFarlane said he found no greater joy than in sitting by the bedside of his patients and pointing them to Jesus, the great Healer-Preacher. He could tell of many cases in which patients have gone away saved in soul and healed in body. He related the heroism of a Chinese boy when persecuted for his faith, who testified before his persecutors: "If you only knew how precious this Saviour is to my soul, and if you knew what a hope I have beyond the grave, you would not be persecuting me, but would be rejoicing with me in the same God." The Doctor concluded with a heart-searching appeal for self-supporting missionaries and for the prayerful sympathies of his hearers, and to the latter he imparted great pathos by relating some of his own personal sorrows and bereavements, which called forth a feeling of deep sympathy. Altogether the speech was one long to be remembered.

Mr. S. Massey having voiced the thanks of the meeting to the Chairman for presiding, the proceedings were closed with the singing of the Doxology.

WELSH MEETING.

ON Thursday evening a well-attended and enthusiastic meeting was held in the Welsh Chapel, Southwark Bridge Road, Mr. Thomas Williams, J.P., of Merthyr Tydfil, presiding. A stirring hymn having been sung, and prayer offered by the Rev. W. Parri Huws, B.D., of Dolgelly, the chairman followed with an earnest address, showing how the Welsh Churches were rallying more and more to the support of the Society, and urging them to attempt even greater things on its behalf. The Rev. George Cousins, Acting Foreign Secretary, delivered a short speech in English, in which he called attention to the new departure made by the Society in providing, as it had never done before, suitable literature for its Welsh constituents, and especially to the New Year's Offering Prize volume, which for several years the Welsh Auxiliaries had been pleading for. He also referred to the work done by Welsh missionaries in Madagascar, and assured his audience that whatever changes had come, or might still come, in that island, the solid foundation work done by those missionaries in giving the Malagasy their alphabet, reading primers, hymn-book, and—best of all—their Bible, could never be overthrown, even though the whole Jesuit force in the world engaged in the attempt to do this. Earnest missionary speeches by the Rev. D. P. Jones, describing his work on Lake Tanganyika, and by the Rev. Bowen Rees, who convulsed his audience with descriptions of the ways and thoughts of the Matabele people, greatly stirred their Welsh hearers, and a speech from the eloquent and gifted Rev. H. Elvet Lewis, of Llanelly, brought the most satisfactory and encouraging meeting to a close.



The very successful series of anniversary gatherings was brought to a fitting close by a meeting for young men and young women, held in the City Temple on Friday evening under the genial and inspiriting presidency of Dr. Joseph Parker. Prior to and in the course of the meeting a choir, under Mr. Gebhart, sang several missionary hymns. "I hear ten thousand voices" was sung as the opening hymn, and prayer was offered by the Rev. H. J. Haffer.

Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, was accorded a most cordial welcome both by Dr. Parker and by the meeting. Mr. Stock acknowledged it to be a great honour and pleasure to have any touch with the London Missionary Society—a Society which, he said, Christians all round the world knew how to honour and love, thanking God for the great and mighty work He had enabled it to do for more than one hundred years. "We sympathise with you in your sorrows in Madagascar, which we all follow with deep prayerful remembrance, praying that He will keep those converts steadfast, and bring them out purer, holier, and better for the heavy trial which is encompassing them at the present time." The speaker also expressed joy on account of Dr. John's recent successful tour in Central China, as set forth in *Sowing and Reaping*, and said he watched with deep interest the work of the Society in South Africa, in some respects one of the most difficult in the world. He had had other personal associations with members of the Society's staff, one now in North India being a boy in his Sunday-school class twenty-five years ago. Mr. Stock is now compiling a Centenary History of the Church Missionary Society, and for this purpose has been reading a now almost unknown magazine, *The Missionary Register* (the first missionary magazine ever issued). He said he had been deeply interested, in reading the volume for 1813, by the account of the first outgoing of men who afterwards achieved fame—Medhurst, Moffat, Williams, Stallybrass. Mr. Stock then proceeded to deal, in what Dr. Parker warmly commended as a spirited, business-like, animating address on Christian Missions, with the questions, "Why

we engage in mission work?" Because Christ commended it, and because common sense dictated it. Either Christ came down to earth to save men or He did not, and if He did every man had a right to hear of it, and only those could tell the news who had received it. Heathen religions afforded good precepts, but (unlike Christianity) did not offer any remedy to those who failed to keep them, or any help in keeping them. "How to do the work?" There were differences of administration, but one spirit and the same Lord. "Where?" Everywhere; and on this point the work of the London Missionary Society afforded scope for world-wide interest and sympathy. "By whom?" Dr. Parkers were wanted in the mission field, and also those who could "clean the pots and pans for Christ." A factory girl, who had received a lower education than even average girls of her class, but who was filled with love to Christ, went to China, and learnt the colloquial quicker than the educated missionaries, and she and another young missionary were the means of opening a new mission in the province of Sz Chuen. Mr. Stock gave a most refreshing account of a "Sunday Egg Society," managed by a man for the support of mission work. When he once spoke of it in public as a society consisting of one man, a bright boy corrected him: "No; there were eight hens." During one year the hens laid 136 eggs on Sunday—fifteen more than on any other day—which brought in 19s. 10½d. "If," stated the man in his report, "it is the Lord's will, the same Society will be continued next year with sixteen hens." In answer to the question "When" the work should be done? Mr. Stock answered emphatically, "Now."

Dr. Parker referred to Mr. and Mrs. Hemans, who were seated on the platform, as living illustrations of what the Gospel can do for the world, and added a humorous reference to their audience with the Queen two days before. Passing on to a reference to the missionary sermon, the Chairman said: "I wish you had all been here on Wednesday morning to hear the missionary sermon by Mr. Thomas, son of the greatest missionary preacher some of us ever heard; but I do not know that his old father ever excelled for sanctity and unction the beautiful, childlike, simple, thrilling address to which we all listened, some of us with tears. Now that was preaching, talking from the heart to the heart. There was hardly a word in the whole discourse that a boy of ten years of age could not understand, and yet though we were here—old, middle-aged people—everyone of us felt that we would not have had a single word in that discourse changed for another word. It was not a sermon to criticise. A man that could criticise that sermon was not the kind of man whom I would trust. The feeling was so tender, the unction so rich, the appeal and the reasons so strong, that I would God all our missionary societies could have heard it, that they might have been cheered and inspired in their holy service." Dr. Parker said he stood almost in reverence before missionaries—men who had hazarded their lives for the Lord Jesus, and who testified of the things they had seen, and heard, and known, of the mighty power of the Gospel. He had never met a missionary who did not want to get back to his field of labour, *e.g.*, Mr. Elliott, Mr. G. A. Shaw, Mr. Lawes, and "that firebrand of God, that living flame from heaven," James Chalmers. "These are proofs of the call to the work which our beloved friends, the missionaries, have received from the Cross and from the Throne of Christ."

Dr. Parker then had to leave, in order to speak at the Jubilee meeting of the Presbyterian Church of England at Queen's Hall; but before going he was asked by the Home Secretary—unanimously supported by the meeting—to con-

vey the hope and prayer that the fifty years passed may only prove just as the droppings of the showers before a great blessing upon the Presbyterian Society. Dr. Parker had prefaced the message by saying that he wished to take a message of congratulation, and thanksgiving, and benediction, in reference to the wonderful fifty years' service which Mr. Hugh Matheson had so faithfully rendered. Mr. Johnson also thanked Dr. Parker for his presence and speech. Dr. Parker, in his reply, said: "I know no greater proof of the divinity of Christianity than the missions which it conducts through the medium of every Evangelical missionary society. God bless them, one and all, and more and more."

The Rev. E. H. Jones was then asked to take the chair, and he called upon the Rev. W. Hockett, of Vonizongo, Madagascar, to address the meeting. In unmistakable language Mr. Hockett attributed the present unhappy state of affairs in Madagascar to the intrigues of the Jesuits. "They have declared themselves to be our bitter foes. They wear the garb, and they possess the spirit of the medieval times." All who possessed the pieces of paper which they distributed were supposed to be true and loyal citizens, but those who did not were supposed to be rebels; the possession of the paper involving the embracing of Roman Catholicism. The Jesuits also made use of the services of paid spies, who were present at all Protestant meetings. Notwithstanding these facts, he sincerely hoped that the English missionaries would be able to live down the race hatred, suspicion, and prejudice by steady work, believing in Christ's words, that the meek shall inherit the earth. He also hoped, as public opinion in France became enlightened, that the Jesuits would be "better muzzled," and that espionage would cease with the present state of siege. A large number of the natives were sure to lose faith and become practically Atheists, and others would become, nominally, Roman Catholics, but they would still read their Bibles and follow out Bible teaching. "If the Malagasy love anything, they love their Bibles." As proof of the consistency and heroism of the Malagasy Christians, Mr. Hockett told the stories of the martyrdom of Ratsimikotona and his sons by brigands, and of the "judicial murder," as an English gentleman of the highest position in Antananarivo characterised it, of Rindriamampandry, sixteen honours, next in command to the Prime Minister, after the arrival of the French. As Rindriamampandry was dying, pierced by eleven bullets, in the presence of 50,000 or 60,000 mourning Malagasy, the people said his face shone like the face of an angel, and the French officers said he died "like a gentleman." A priest had offered him baptism to "save his soul," but he replied boldly: "No; I will die in the simple faith in which I have lived."

The Rev. A. N. Johnson, M.A., expressed the thanks of the meeting to Mr. Stock for his most excellent and stimulating address. "We at the Mission House," said Mr. Johnson, "sometimes wish we had the buoyancy and the active faith which for many years have characterised the Church Missionary Society. I am not without hopes that we may yet gain more and more of it, and be able to follow more closely the splendid examples of faith and devotion and sacrifice that the Church Missionary Society is making in the cause of Missions at the present time." Mr. Johnson also expressed the earnest hope that the Centenary celebrations of the C. M. S. might be abundantly crowned with the blessing of God Himself. He then spoke of the progress of the China Mission during the past year, and commended to the meeting Dr. John's little booklet "Sowing and Reap-

ing." The number of members added to the church rolls in the Society's China Missions during the year was nearly 1,000, or an increase of 20 per cent. Mr. Johnson asked the meeting to remember in prayer Dr. John and Mr. Sparham, who were visiting the province of Hunan, "where" a little invalid Chinese girl had once told the late Mrs. W. Owen "God does not live, and where missionaries never come." The Home Secretary then introduced the Rev. J. E. London, L.R.C.P. and S., of Demerara, as a proof of the success of the Missions of the London Missionary Society.

Dr. London, who has been invited to this country to take a representative part in connection with the honours being done to Lord Lister, said he was a son of the London Missionary Society, and nothing pleased him better than to be engaged in duties, whether medical or religious, in connection with the Society. (The worthy doctor subsequently stated that he had eleven churches in his care in British Guiana, besides his medical work.) The missionaries of the Society had founded forty-four churches in the colony, but there were now only eight ministers (themselves the fruits of missionary labour) taking charge of them. Dr. London pleaded for young ministers imbued with love to God and souls, like the Rev. J. L. Green, to whom and Mrs. Greu he had been commissioned to bring the greetings of representatives of all denominations to whom they had made themselves useful. Dr. London pleaded that Englishmen, when they went to Guiana, should take with them the religion of Jesus Christ, for the natives looked to them for example, and when Englishmen did not live as they should much disappointment was felt, and many had been led astray thereby.

The Rev. I. H. Hacker, of Neyoor, Travancore, asked his hearers to look at the results of Mission work with the eye of the prophet who saw the king's chariot stopped by the floods of rain, and not with the eye of his servant, who only saw a cloud like a man's hand. The promise of ultimate success in India was that "Christ is there." The influence of Christ's teaching was swaying, moulding, and guiding the lives of men, and they were almost unconscious of it. In this connection he told of a native judge, who scorned the idea that the missionaries could ever convert such as he to Christianity. "No," was Mr. Hacker's reply to him; "I may not get you, but my sons will get your sons, and my daughters will get your daughters." Others were perplexed by the questions which the Gospel suggested. One young educated Hindu had asked: "If this Gospel is the Gospel of Christ, how is it that it has not reached India before this?" And he (Mr. Hacker) had to tell him what he did not know, that the Gospel did spread eastward first, until Islamism arose, and put the fair ancient Christian Churches to the sword. Others were attracted by the Gospel and character of Jesus, but they lacked the moral courage to come forward openly. A Hindu said he could not confess his faith for fear that his family would be beggared; but in his closed hand was found, after his death, a copy of Dr. Newman Hall's "Come to Jesus." Mr. Hacker read a letter, containing striking testimony, from one of another class, who had boldly confessed Christ and been baptized. In conclusion Mr. Hacker, as the product of a Sunday-school, spoke a few words of encouragement to Sunday-school teachers, and, as the *protégé* of the late Dr. Dale, he quoted the doctor's farewell words to him when he went to India:—"My boy, the strength that I derive, the comfort of my life, the strength of my heart, is living day by day in personal communion with the Lord Jesus Christ."

The meeting was then brought to a close.

OUR SPECIAL DEPUTATION IN AUSTRALIA.

LETTERS and newspaper reports from Australia bring tidings of the warm welcome afforded everywhere to Mr. Crosfield and the Rev. R. Wardlaw Thompson. An

visitors, and the Rev. J. J. Halley and the Rev. Dr. McDonald, Moderator of the Presbyterian Assembly, gave also very cordial greetings to them.

A few days later, a social and public meeting was held

MR. WOOLTON. REV. — HOATSON. REV. R. BARON. REV. PROF. GOSMAN. REV. A. E. HUNT. REV. J. J. HALLEY.



MR. WOOLLEY. REV. — LAWRENCE. MR. COCHRANE.

MR. CROSFIELD. REV. E. TAYLOR. REV. R. W. THOMPSON. MR. BELL.

MR. KERR.

REV. J. KING.

REV. — BETTS.

enthusiastic meeting was held in Melbourne, under the presidency of the Rev. E. Taylor, Chairman of the Congregational Union of Victoria. He, on behalf of that body and the supporters of the Society in Victoria, welcomed the

with the same object in Pitt Street Church, Sydney. It was presided over by Mr. Josiah Mullens, brother of the late Foreign Secretary, and resolutions of welcome and of sympathy with the work of the Deputation were passed.

At both these meetings, Mr. Crosfield and Mr. Thompson spoke at length. The former exhibited a handsome blue banner which had been given to him on his departure by the Christian Endeavour Society at Great George Street Chapel, Liverpool. This banner bears the words, "The Grace of the Lord Jesus Christ be with you all," and Mr. Crosfield has been asked to convey this message to all the Christian Endeavourers whom he might meet in Australia, Polynesia, and America.

Mr. Thompson spoke of finding the new country so like the old, and that he was deeply impressed with what he had seen in that strong young land. He had had the honour to succeed Dr. Mullens as Foreign Secretary, whose brother presided that evening, and had abundant opportunities of seeing how far-reaching were his views and plans. From that day until the present the Society had been working largely upon the lines which he laid down.

WHEREUNTO WILL THIS GROW?

(Continued from page 119.)

ON our way back we spent a happy Sunday at Pa Tsz Nao, whence we went to a new place, Hoo Kia Ch'ang, where quite a large number of inquirers have rented a house and meet regularly for worship. Again we were astonished and pleased with what we saw. There were thirty-five baptisms, twenty being adults, and many others might have been admitted but for the extraordinary care necessary in the inception of the work. We had a quiet, impressive service, and, as usual, a feast of fat things, after which the Christians, in a body, escorted us to our boat, pressed upon us presents of fowls, eggs, sweetmeats, &c., and at their own suggestion sang, "Guide me, O Thou great Jehovah," as a parting salutation. A large crowd gathered to witness this leave-taking, and we have since learnt that our visit has greatly quickened the work in Hoo Kia Ch'ang, many new inquirers having come forward desiring instruction.

At Tsao Shih we were obliged to spend a day on our boat on account of rain. This delay, however, gave us the opportunity to look around for suitable property in which to establish our work. A few years ago no one in the town would have been willing to sell to us; now our only difficulty is to find premises suitable for our requirements. House-hunting is even more vexations and tedious in China than at home, for there one has the satisfaction of doing the work one's-self, while here it is necessary to keep patiently in the background until all preliminaries have been talked out by the middlemen and the price agreed on—a process of pressure on the one hand and passive resistance on the other. The redeeming point is that one escapes both the talking and listening, which is no small thing when negotiations extend over two or three days, as they not unfrequently do.

Our next place was Shih Pan Ho, where at the Sunday service, conducted by Dr. John, there were thirty-eight

baptisms, thirty-four being of adults. It was very encouraging to see such a large congregation of earnest Christians gathered together for worship in the bright, spacious chapel, where five years ago not a single convert could have been found. Mr. Wei Teh Sheng and his staff of six deacons have been working nobly in the face of considerable opposition from the Roman Catholics. Not the least important part of our work has been a number of interviews with the Roman Catholic priests in charge of the district, with whom we have fully discussed and, we hope, finally arranged our differences. If our rivals (as they evidently regard themselves) only keep faith with us we shall have no further trouble either in King Shan or in T'ien Men. The fear of Romanist tactics had settled upon our Christians as a veritable nightmare of dread. It is entirely owing to the wise, conciliatory, yet firm policy pursued by us under the experienced guidance of Dr. John that this result has been obtained. Among the candidates for baptism at Shih Pan Ho were three or four men from a place eight or nine miles away, where there are fifty or sixty inquirers. The leader, who was baptized, is a fine fellow, and we may confidently expect that he will become one of our ablest and most energetic workers in the course of the next few years.

From Shih Pan Ho we went a day's journey to T'ien T'ien, where there are, it is said, more than a hundred inquirers. We found to our disappointment that the two leaders of the movement were at feud, and were both evidently animated by unworthy ambitions. We therefore baptized only three old men of satisfactory character, but we shall probably be able to admit a considerable number on our next visit, by which time they will have been more thoroughly tested. This course of action was not decided upon until after many hours of careful inquiry and thought. It is not necessary to speak of the sorrow involved in our being compelled to refuse so many applicants on this occasion. We left a native colporteur there when we came away, and during a stay of two or three weeks in the neighbourhood he will be able to find out who among the inquirers are worthy to be called disciples of Jesus Christ. Many other places are asking for visits, one of them being Sung Ho, a town of importance where nine roads meet, and where there is said to be a large group of inquirers. Returning to Ch'ao Wu Kiai, we stayed a couple of days, and held services with the converts, when eleven persons were baptized, eight of them being adults.

We then journey on to Yun Hing Tseng, where the converts have exchanged the small house they formerly presented to the Society for a much larger one, they themselves making up the difference in price. The new premises will need to be altered and put into good repair before we shall be able to use them, and this will cost about £30 sterling, much of the actual work being promised by the Christians. In the spacious court of the new house we had large and interested congregations for the three days of our stay. On Sunday morning there must have been nearly 500 people in the crowd, who listened most attentively while I preached to them for nearly two hours. Most of the same people stayed another hour and a half to witness

the Sunday service, their respect and attention being very remarkable in China, where we are so often interrupted in new places by the unruliness of outsiders. There were fourteen baptisms, eleven of adults. Among those baptized was a relative of our brave young brother Lei Teh Kao. Last year this relative bitterly persecuted young Teh Kao, and threatened to bring a lawsuit about some land. Mr. Hwang, who is in charge of the work at Yui Hing, called on him, induced him to give up his evil intentions, and interested him so thoroughly in Christian doctrine that his opposition ceased forthwith. Since then he has become a devout believer, and we took a friendly meal with him in Lei Teh Kao's house. The crowning point of our journey was reached when, after nearly three days and nights of negotiating, we managed to secure a fine plot of ground in the healthiest part of Tsao Shih, on which one or more houses may be put up for the accommodation of the new missionaries. The cost of this ground is comparatively small, and we regard it as a great bargain for the Society. The view from it is fine and very extensive, and I should think that there is not a site in the whole of Hupeh to rival it for a missionary residence.

To sum up the chief items of the journey, we have baptized 202 persons—111 men, 36 women, and 55 children of converts, making a total of 303 in the year for the districts of T'ien Men and King Shan. But we have postponed the baptism of very many more than those who have been received. Five new mission stations have been established—one in Mien Yang, three in T'ien Men, and one in King Shan. Now these results do not merely represent a series of strictly local triumphs of the Gospel, but a *great movement in favour of Christianity*, in these adjacent countries. Instead of needing to persuade inquirers to definitely decide for a Christian life and baptism, our difficulty now is to discover and keep out all unworthy characters. It must be confessed that, in the face of such overwhelming and increasing demands upon our resources of men and money, our faith sometimes falters. One great encouragement lies in the fact that God is raising up workers from among the converts themselves, and when the newly appointed missionary is able to take up his responsibility he will find a number of good men ready to work with him. What we missionaries have to do is to watch, check, control, and nourish the growth of these infant churches; there is a living and propagating force within each little group of Christians which is our hope for the future. In connection with the various buildings in these two counties, about £250 would meet our more immediate responsibilities, and we cherish the hope that some who cannot spend strength and life in this work, which it is our joy to do, may be led to provide the sum indicated, apart from the Society's ordinary income, which is already overburdened with claims. The funds will surely come, but the question is, who is to have the honour of contributing them.

I have long felt the want of a small musical instrument to carry with me on these journeys, and it has occurred to me that an accomplishment of my boyhood might be turned to account if someone would send me a small, *strong* concertina. Our converts are all anxious to have a harmonium at each station, but, as that is impossible, why not go in for a missionary concertina? Anyhow, if one comes I am sure it will create much enthusiasm, and one who has to be "on show" from one week's end to the other will not mind going a little further in the same line, since all is for the glory of the Lord Christ, and for the extension of His kingdom in these uttermost parts of the earth.

ARTHUR BONSEY.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

A HAPPY INTERCHANGE. THE pastor (Rev. C. A. Berry, D.D.) and members of Queen Street Church, Wolverhampton, conceived the happy idea of sending a letter to the Amoy Congregational Union, commending the Rev. A. J. Hutchinson (who is a member of Queen Street Church) upon his accession to the Amoy Mission. The letter was accompanied by a note from the Rev. R. Wardlaw Thompson, expressing the satisfaction it gave him to be able to forward a letter of such a character, and the hope that other churches might follow the example. The letter reached Amoy about a week before the Assembly of the Union for its annual meetings. The Rev. J. Sadler had one hundred copies of the letter printed in Chinese, and they were distributed among the pastors, preachers, and delegates, producing a feeling of hearty fellowship and good will. The following letter of thanks to the Queen Street Church was drawn up by the Chairman of the Union and the Rev. F. P. Joseland:—"Amoy Congregational Union, Amoy, February 21st, 1897. To the pastor and members of the Independent Church, worshipping at Queen Street, Wolverhampton. Greeting. It was with unfeigned pleasure that we received your kind letter commending the new missionary, the Rev. A. J. Hutchinson, to our fellowship, and we thank you very cordially for the good wishes and stimulating counsel it contained, all the more because it is a manifest token of the strength and reality of the ties that bind the English churches to those founded by their missionaries in China. We thank you also very heartily for your constant prayers for us, and we assure you of our deep regard for all the English churches and of our great gratitude for all your interest and labour on our behalf. We hope you may still continue to pray for us that God by His Holy Spirit may help all Christian churches in China to grow in numbers and in influence, that the whole country may be brought to the knowledge of the Gospel of Jesus Christ. We earnestly hope that Mr. Hutchinson may soon become proficient in the language, and be spared for many long years to labour

for Christ in the Amoy region. May the God of peace be with you all at all times.—Yours, in the service of Christ (on behalf of the Union), FRANK P. JOSELAND. Rev. Charles A. Berry, D.D., Pastor, and Chairman of the Congregational Union of England and Wales.”

DEMAND FOR A LARGE school for the teaching of English ENGLISH is now opened in Amoy. Many natives of TEACHING. Amoy and district go abroad to Singapore, Penang, Burma, and elsewhere, and so get an idea of the advantages of English. Returning to their native land they seek the same benefits that a knowledge of English brings. A widespread effort is now being made to combine this praiseworthy enterprise with the Queen's Diamond Jubilee, and the money collected by loyal subjects of the Queen of all classes and languages will be used to establish a good English school for the Chinese. Nearly 10,000 dols. has already been obtained for this object. As it will be the first large English school in Amoy, it is bound to be very greatly patronised, and will prove a great boon to the better class of Chinese. There is every hope of getting a good English teacher, with a number of younger Chinese teachers under him. The Rev. F. P. Joseland has opened a small school also for the teaching of English in Chiang Chou Fu.

FOR many years the committee of missionaries at Hankow have cherished the hope of being able to establish a branch of work in the back part of Hankow, where an entirely new class of people would be brought under their influence. This new centre would bring them into contact with Honanese, and they would find it most helpful to their Hiao Kan and Hwangp'i work. Lately a native friend, Mr. Ch'en T'ung Hing, has made a generous offer to the committee with a view to a commencement of this new work; and if the missionaries could raise about £200, they could make an immediate start.

INDIA.

A YOUNG man named Nurayanaswami, belonging to one of the Sudra castes, and who used to be a student in our school here at Kadiri, has for some time past declared himself to be a believer in Christ, and has been desirous of receiving baptism. He owes much to his friendly intercourse with one or two of our Christian lads, with whom he has been in the habit of praying and reading the Bible. He has no father, but his uncle acts as his guardian. Both this man and his mother, as well as other relatives, have been very bitter in their persecution of the poor lad, forbidding him to go to the houses of the Christians, abusing him in every possible way, and sometimes beating him.

Arrangements were made to have a baptismal service one Sunday morning. Another young man, named Venkataswami, was also to be baptized on the same occasion. The mother and uncle of the first named and an increasing crowd of people attended, evidently bent on stopping the baptism. Eventually, a rush on the boy was made by the people, and before we could do anything they were carrying him down the street, yelling and shouting, and knocking him about, in spite of all our efforts to protect him. Venkataswami had been a spectator of all that had gone on, but was quite ready to be baptized, and stood up before all the people to answer the usual questions, firmly, yet modestly. He has been an inquirer for a long time, and has boldly stood up for Jesus amongst his own people many a time. After receiving baptism, of his own accord, he offered prayer, kneeling prostrate on the ground, with his forehead bowed on his hands. His prayer was most touching, asking that we might all be kept faithful amidst the persecutions of men and the temptations of the devil. It greatly comforted me to hear his prayer, for I felt that the young man was in possession of the secret of true life and power. Venkataswami returned to his village the same day; and when his father and others heard of his baptism, they gave him a beating, but decided not to turn him out of the house. He is a good, steady young fellow, and faithfully witnesses for his Master; but, as time goes on, his difficulties increase, and I fear he will be obliged to break wholly away from his people. We have seen Narayanaswami twice or three times since that stormy Sunday, and are glad to find that he remains faithful in his determination to follow Christ. He is kept under strict watch and ward, but I expect opposition will have to give way, and the lad will unite himself with us.

HERBERT J. GOFFIN.

THE Rev. T. E. Slater, of Bangalore, FORMER states that although there are now more FAMINES. than three million people receiving State relief in South India, multitudes will rather die than go to famine works. The Indian Fund has grown to a large sum; noble men and rajahs having come forward in a munificent manner—"a proof of the generosity of the natives of India, which might some day be turned to good account when the land becomes Christian." It is interesting to note that famines were far more frequent in former centuries than at present. In the twelfth century, says Mr. Slater, a famine lasted twelve years, and so depopulated the country that for thirty years afterwards the revenue continued to be scanty.

THE Rev. D. Hutton, of Mirzapur, MORE BAPTISMS. writes:—"On Sunday morning last our usual Hindustani service was made interesting and impressive by the baptism of two women.

One, Sukhrani, was the widow of a Government pensioner, who died nearly a year ago. This woman had had no opportunity of learning much about the Christian religion, for her husband, although a Christian, had taken no interest in the matter, and had even refused to accede to his wife's request for instruction and baptism. After his death, I asked one of the ladies to go and see her, and Miss Stevens and one of the Bible-women have been visiting her regularly and giving her instruction. She can read fairly well, and has learnt to repeat a number of Scripture passages, besides the Lord's Prayer and the Ten Commandments. I had some talk with her before her baptism, and was struck with her eagerness to learn and the evident desire she had to become a disciple of Christ, not in name only, but in spirit and truth. She is still ignorant, but with the desire to know, and under the instruction of the ladies and the gracious influences of the good Spirit, I trust she will grow into an earnest, enlightened Christian woman. May I ask the prayers of the members of the Prayer Union for this woman. Her husband left her a small house as well as a conveyance and horse, a sort of cab, which he was in the habit of letting out on hire, and the widow will continue to hire it out as a means of getting a living. The second person baptized was a young woman, about eighteen or nineteen years of age. Her name is Heera (a diamond), and her story in brief is this. Like all Hindu girls, she was betrothed when quite a child to a man living in a village near Benares, and when her parents died she was sent to live with her husband's friends. While living in Benares, she had been reading in one of Miss Gill's schools, and, as she was a bright, affectionate child, had made some progress in her studies. Her husband, meanwhile, had taken a fancy to another girl, and when poor Heera turned up at his village she found a very indifferent welcome. When it became known that she had been in the habit of attending a mission school, this was made an excuse for getting rid of her altogether, and the fatherless child was soon turned adrift to go where she liked. Naturally, she found her way back to Benares, and one of Miss Gill's teachers found her weeping and desolate in the bazaar, not far from the Mission compound. She was taken to Miss Gill, who arranged that the girl should be properly cared for, and when the wretched husband had signed an agreement to release the girl, she was sent over to Mirzapur, where, for nearly four years, she has been growing up an intelligent, earnest Christian, a ready helper in all good work, and a cause of thankfulness and pride to her teachers and all who are interested in her. Our prayer and hope is that Heera may grow up an earnest, devoted Christian worker. May I ask for her the prayers of all those consecrated young people who take so great and true an interest in the work of our Society. We have several other women among those who have been helped during this time of terrible distress who are deeply interested in what they have learned of Jesus and His great salvation, and some of

whom have even asked for baptism; but the ladies of the Mission feel that they need better instruction. May God lead them all into a true and personal knowledge of His love in Christ Jesus.—On Sunday, April 11th, Rev. H. H. Theobald had the happiness of baptizing a man and two youths at Mangari, who have for some time past been under Christian instruction, and who are all three very sincere learners at the feet of Christ.

MADAGASCAR.

THE elementary schools of the Society ELEMENTARY in Imerina have been recently handed SCHOOLS. over to the Rev. B. Escomde, and are now under the care of the Paris Missionary Society. Educational work has been much interfered with during the recent rebellion, and many schools have not yet been re-opened. But it is cheering to know that the total number of schools transferred to the Paris Society was 438, containing 30,955 scholars. Before the war the Society's schools numbered 712.

AFRICA.

“LATELY I have had personal talks with TESTIMONY OF some of our old people who have died, DYING leaving a testimony behind them of simple MATABELES. faith in Christ as their Saviour. They never came forward and publicly proposed their faith, but they were very regular in their attendance at church. The light, though dim and secret, did burn in their hearts. From our enlightened standpoint it may have appeared so, but the eye of God can see what we cannot see in a matter of this kind. To one old man I said: “Now, Masinyane, you know you are sinking; you will soon leave us and be no more in this world. Tell me, now, what do you wish? Where are you going, and what do you think about death?” His reply was: “Oh, father, you have helped me always; take care of my child after I am gone. I know something about Jesus. I don't know where I am going, but He does, and this is enough for me.” To another, I said: “Well, Taba, what about it now, and how about the future?” “Oh, Umnali, you came to fetch us out of the hands of the enemy among the Matopo Hills. You did not fear death in order to save us, our wives, and children. I can't but speak honestly now to you at this hour. My word to you is, Jesus knows where I am going. He is my Saviour. I need no more.” The Rev. D. Carnegie, who writes the above, adds that the day-school at Hope Fountain averages fifty scholars, and the Sunday services about 100 natives.

"OUT OF THEIR DEEP POVERTY."

"I am told," said an English gentleman visiting us in Shanghai, "that the Chinese only join your mission churches for what they can get."

"Well, the best contradiction of such a charge is that they get nothing, as to temporal gain. Of course our native workers are chosen from among our well-tested converts. Far from any temptation to the rôle of 'rice-Christians,' to quote a favourite anti-missionary taunt, our native church members are called on to contribute to the support of the church and relief of the needy. Our native preacher's salary is more than met by our people's gifts, and their monthly offertory maintains some old helpless Christians."

Just after this conversation, my eye fell on the following passage in a Peking newspaper:—"A new feature among the Christmas festivities has been the donation party. Each church member was asked to bring some gift of food or clothing to be apportioned to the poor of the church or neighbourhood. It would have touched even a hard heart to see some of the poor peasants, who are often near starving point, bringing in a handkerchief a pound or two of millet or a few sweet potatoes as a present for those even poorer than themselves."

Mr. Sparham, in his interesting pamphlet, "Christianity and the Religions of China," relates an instance of Chinese Christian disinterestedness which it might be hard to parallel in more favoured lands:—

"One of our preachers, Mr. Hiung, receives the modest salary of £1 a month, and only by constant care can meet the wants of his family. A brother-in-law, holding high office in Peking, procured him the offer of an appointment, the emolument of which amounted to thirteen times the above-named sum. His wife pleaded with him that he would thus have means to build churches and support native preachers; his mother urged that such a position would enable him to show how a Christian official could act; some of the church members congratulated him on this signal evidence of Divine favour, so manifest a reward for years of faithful service. But the Chinese preacher saw the fallacy that underlay these pleas, and replied: 'We read in the Gospel that Matthew left the receipt of custom to follow Christ; shall I for the sake of worldly gain leave following Christ for the receipt of custom?' and though many pressing letters were sent him, and the lucrative post was kept open to him for several weeks, his resolve was never shaken. Here is truly a convincing proof of the Christian sincerity which the Gospel of Christ can develop among a people whose strongest national characteristic is unquestionably the love of money."

Shanghai.

ALICE JANE MUIRHEAD.

THE baptism of Tsin Shù Fan, a young Chinese convert, took place at the Mission House, on the 5th of May, by the Rev. J. Macgowan, of Amoy. He received religious instruction at Canton, where all his family are still idolaters. He came to this country with Lieut. Kelsall, who helped him much in the Lord. The Revs. George Cousins and R. Balmorie took part in this interesting service.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board-room of the Mission House is held on Thursdays, from 3 to 4 p.m. At each meeting one of the secretaries gives recent information of the Society's progress and needs abroad and at home.

The following will preside at the meetings during June:—

- June 3rd.—Rev. G. Cousins.
 ,, 10th.—W. G. Wilkins, Esq.
 ,, 17th.—Miss Fletcher, Hornsey Rise.
 ,, 24th.—The Rev. R. Dawson, East Finchley.

ANNOUNCEMENTS.

ARRIVALS.

The REV. H. R. WELLS and MRS. WELLS, from CANTON, CHINA; MRS. MARRIOTT and two daughters, and MISS MOORE, from SAMOA, SOUTH SEAS; and MASTER HADFIELD, from LIFU, SOUTH SEAS, per steamer *Ormuz*, April 23rd.

The REV. JOHN KNOX, MRS. KNOX, and child, from VIZAGAPATAM, SOUTH INDIA, *overland*, April 23rd.

The REV. J. H. WALTON and son, from BANGALORE; MISS BARCLAY, MRS. M. PHILLIPS and daughter, from MADRAS; and MRS. MARSHALL and two children, from TRIPATTOOR, SOUTH INDIA, per steamer *Glan Matheson*, May 4th.

The REV. A. E. HUNT, MRS. HUNT, and family, from PORT MORESBY, NEW GUINEA, per steamer *Austral*, May 8th.

DEPARTURES.

The REV. C. D. HELM, MRS. HELM, and daughter, returning to MATEBELE-LAND, embarked at Southampton, per steamer *Tintagel Castle*, May 22nd.

BIRTH.

WALTON.—On April 21st, at Hlau Kan, China, the wife of Dr. G. S. Walton, of a son. (By cablegram.)

MARRIAGE.

MAY—BURTON.—On May 4th, at Ipswich Presbyterian Church, the Rev. John May, B.A., of Caterham, appointed to Central Africa, to Elizabeth Rosa Burton, B.A., youngest daughter of the late H. M. Burton, Esq., of Ipswich.

DEATH.

PRYCE JONES.—On February 20th, at Farafangana, Madagascar, the son of the Rev. W. Pryce Jones, aged one year and ten months.

ORDINATION.

On Thursday, May 6th, the ordination service of Mr. John May, B.A., appointed to the Central African Mission, was held in Lyndhurst Road Church, Hampstead. The meeting was presided over by Mr. R. F. Horton, M.A., D.D., who also gave the charge. The field of labour was described by the Rev. George Cousins, Acting Foreign Secretary of the London Missionary Society; the questions were asked by Principal Vaughan Pryce, M.A., LL.B., and the ordination prayer was offered by Principal Whitcombe, M.A., of Cheshunt College. The lessons were read by the Rev. A. Pringle, of Caterham.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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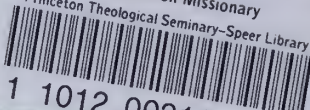
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